

RELIGIOUS EDUCATION

*Journal of the
Religious Education Association*

EDITORIALS	387
THE CONVENTION PROBLEM STATED:	
Needed Emphases.....	William Adams Brown 391
Growing Recognition of Responsibility.....	R. A. Kent 401
DOES THE COMMUNITY DETERMINE CHARACTER?	
Introduction.....	Ellsworth Faris 408
Delinquency and the Social Situation.....	Clifford R. Shaw 409
Sex and Character.....	M. J. Exner 418
Character Education and the Clinic.....	J. J. B. Morgan 420
PROBLEMS OF ADJUSTMENT:	
Newspapers in a Changing World.....	W. G. Bleyer 423
Factors in Personal Adjustment.....	J. J. B. Morgan 428
SECTIONAL MEETINGS:	
The Family.....	A. J. Todd, Willystine Goodsell, E. R. Mowrer, Grace E. Chaffee, Effie E. Doan 437
The College.....	M. H. Bickham, D. M. Trout, A. G. Heyhoe, E. H. Stranahan, R. L. Thorp, A. F. Hughes, J. W. Teener, E. E. Domm, J. F. Balzer 451
The Public School.....	Agnes Samuelson, M. G. Clark 466
The Church.....	W. C. Bower 471
The Library.....	F. K. W. Drury 475
The Press.....	W. G. Bleyer 477
CONVENTION SUMMARIES:	
The Future of Character Education.....	J. Elliot Ross 479
The Future of the Family	A. J. Todd 480
Summarizing the Convention.....	William Adams Brown 483
AFFILIATED ORGANIZATIONS:	
Professional Religious Educators.....	Miriam Heermans 485
Workers with Boys.....	Roy Sorenson and A. J. Gregg 487
RECENT BOOKS	490

RELIGIOUS EDUCATION

Journal of The Religious Education Association

RELIGIOUS EDUCATION is issued monthly, except July and August. It seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It affords an open forum with entire freedom and without official endorsement of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research, and serves as a clearing house for information in the field. The subscription price for the journal is \$5.00 a year. Separate copies are sold at 60 cents. Membership in the Association is free to those who request it.

Entered as second-class matter June 8, 1927, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

OFFICERS OF THE ASSOCIATION

President—William Adams Brown, Professor, Union Theological Seminary, New York.
Vice-President—Ernest Reckitt, Vice-President of Agricultural Bond and Credit Corporation, Chicago.

Recording Secretary—Wm. David Schermerhorn, Professor, Garrett Biblical Institute, Evanston, Ill.
Treasurer—David R. Forgan, Vice-Chairman, National Bank of the Republic, Chicago, Ill.

SECRETARIES

Joseph M. Artman, Laird T. Hites, Jesse A. Jacobs.

BOARD OF DIRECTORS

Miss Margaret Burton, National Board of Y. W. C. A., New York.
Henry P. Chandler, Attorney, Chicago.
George A. Coe, Evanston, Ill.
Lotus D. Coffman, President, University of Minnesota.
Gardner Cowles, Jr., The Des Moines Register-Tribune.
Donald J. Cowling, President, Carleton College.
J. W. F. Davies, Minister, First Congregational Church, Winnetka, Ill.
George G. Davis, American Unitarian Society, Boston.
F. C. Eiselen, President, Garrett Biblical Institute.
Samuel A. Eliot, Minister, Arlington Street Unitarian Church, Boston.
Robert A. Falconer, President, University of Toronto.
Herbert W. Gates, General Secretary, Congregational Education Society, Boston.
Samuel H. Goldenson, Rabbi, Cong. Rodef Shalom, Pittsburg.
Edgar Greenbaum, Banker, Chicago.
Richard C. Hall, United States Rubber Co., Chicago.
Mrs. R. W. Harbison, Sewickley, Pa.
Joel B. Hayden, Pastor, Fairmount Presbyterian Church, Cleveland.

Arthur E. Holt, Professor of Social Ethics, University of Chicago.
Mordecai Johnson, President, Howard University.
Philip Cowell Jones, Assistant Pastor, Church of the Covenant, Cleveland.
R. A. Kent, Dean, Northwestern University.
Robert E. Lewis, General Secretary, Y. M. C. A., Cleveland.
Louis L. Mann, Rabbi, Sinai Temple, Chicago.
A. J. W. Myers, Professor of Religious Education, Hartford Seminary Foundation.
Herman Page, Bishop of the Diocese of Michigan, Detroit.
James S. Seneker, Professor of Religious Education, Southern Methodist University.
Herbert N. Shenton, Professor of Sociology, Syracuse University.
Theodore G. Soares, Professor of Religious Education, University of Chicago.
John E. Stout, Dean of the School of Education, Northwestern University.
W. G. Watson, General Manager, Toronto General Trusts Corporation, Toronto.
Luther A. Weigle, Dean of the Divinity School, Yale University.

THE RELIGIOUS EDUCATION ASSOCIATION

308 North Michigan Avenue

Chicago, Illinois

Religious Education

for

MAY, 1929

TABLE of CONTENTS

Editorials:

- Reflections on the Des Moines Convention.....
.....William C. Bower, Seth W. Slaughter 387

The Convention Problem Stated:

- Needed Emphases in Contemporary Religious Education....
.....William Adams Brown 391
Growing Recognition of Character Education as a Community
Responsibility.....Raymond A. Kent 401

Does the Community Determine Character?

- IntroductionEllsworth Faris 408
Delinquency and the Social Situation.....Clifford R. Shaw 409
Sex and Character.....M. J. Ezner 418
Character Education and the Clinic.....John J. B. Morgan 420

Problems of Adjustment:

- Changing Newspapers in a Changing World.....W. G. Bleyer 423
A Clinical View of Factors Involved in Personal Adjustment
.....John J. B. Morgan 428

Sectional Meetings:

- The Family and Character Education.....
.....Arthur J. Todd, Willystine
Goodsell, Ernest R. Mowrer, Grace E. Chaffee, Effie E. Doan 437
The College and Character Education....Martin H. Bickham,
David M. Trout, A. G. Heyhoe, E. H. Stranahan, R. L. Thorp,
Alfred F. Hughes, J. W. Teener, E. E. Domm, J. F. Balzer 451
The Public School and Character Education.....
.....Agnes Samuelson, M. G. Clark 466
The Church and Character Education.....William C. Bower 471
The Library and Character Education.....F. K. W. Drury 475
The Press and Character Education.....Willard G. Bleyer 477

Convention Summaries:

- The Future of Character Education.....J. Elliot Ross 479
The Future of the Family.....Arthur J. Todd 480
Summarizing the Convention.....William Adams Brown 483

Affiliated Organizations:

- Association of Professional Religious Educators Majoring in
Local Fields.....Miriam Heermans 485
Professional Workers with Boys.....
.....Roy Sorenson and A. J. Gregg 487

- Recent Books 490

AMONG THE AUTHORS

William Clayton Bower is Professor of Religious Education at the University of Chicago. *Seth W. Slaughter* is Pastor of Roanoke Christian Church, Kansas City, Missouri.

William Adams Brown is President of the Religious Education Association and Professor of Theology at Union Theological Seminary. *Raymond A. Kent* is Dean of Northwestern University.

Ellsworth Faris is Professor of Sociology at the University of Chicago. *Clifford R. Shaw* is Research Director of the Institute for Juvenile Research. *M. J. Exner* is Director of the Division of Educational Measures, the American Social Hygiene Association. *John J. B. Morgan* is Professor of Psychology at Northwestern University and Head of the Child Guidance Clinic.

Willard G. Bleyer is Director of the School of Journalism at the University of Wisconsin.

Arthur J. Todd is Professor of Sociology at Northwestern University. *Wilystine Goodsell* is Professor of Education at Teachers College, Columbia University. *Ernest R. Mowrer* is Professor of Sociology at Northwestern University. *Grace E. Chaffee* is Professor in the College of Commerce at the State University of Iowa. *Effie E. Doan* is Secretary of the Family Social Service, Des Moines, Iowa. *Martin H. Bickham* is Director of Research, Committee on Social Analysis of College Communities. *David M. Trout* is Professor of Psychology at Hillsdale College. *A. G. Heyhoe* is Chairman of the Department of Philosophy and Psychology at Doane College. *E. H. Stranahan* is Professor of Religious Education at Penn College. *R. L. Thorp* is Instructor of Religious Education at Culver-Stockton College and Pastor of the Christian Church at Canton, Missouri. *Alfred F. Hughes* is President of Hamline University. *J. W. Teener* is Professor of Religious Education at Park College. *E. E. Domm* is Professor of Religious Education at North Central College. *J. F. Balzer* is Professor of Sociology at Carleton College.

Agnes Samuelson is State Superintendent of Public Instruction for Iowa. *M. G. Clark* is Superintendent of Sioux City Public Schools. *F. K. W. Drury* is Executive Assistant on Adult Education of the American Library Association. *J. Elliot Ross* is Chaplain to the Catholic Students at Columbia University.

Miriam Heermans is Director of Religious Education at the First Congregational Church, Evanston, Illinois. *Roy Sorenson* and *Abel J. Gregg* are Secretaries of the National Council of the Y. M. C. A.

EDITORIALS

Reflections on the Des Moines Convention

I

BY A PROFESSOR OF RELIGIOUS EDUCATION

FROM THE REVIEWER'S point of view, the Des Moines convention marked a number of notable advances in the development of the Religious Education Association.

First, the convention undertook to explore a single and specific aspect of the problem of character education—that which involves the community as a factor in the process. This factor, as the discussions demonstrated, is in itself exceedingly complex and difficult, involving the interaction of many constituent factors and processes. First or last, the problem of character education leads directly to the operation of community processes in the development of personality. This factor is the last, as it is the most difficult, consideration of which the religious educator has become aware. It is significant that the Association faced it consciously and with a deep sense of awareness as to the far reaching implications involved.

Second, the convention marked a distinct advance in program technique, in the direction of co-operative group thinking. The program was set up on approximately a 50-50 basis of formal sessions with set addresses and of discus-

sion groups into which the convention divided on the basis of interest. *This is a new and very promising experiment in convention procedure, still in its earliest tentative stages.* Consequently the techniques are still far from being as smooth and certain as the traditional techniques of convention addresses. The significance of this approach is that active participation is shifted to the convention itself rather than to a small group of speakers, that emphasis is placed upon thinking, and that the process itself generates its own ideas, purposes, and procedures within the experience of the personnel of the convention. It is to be hoped that this experiment will be carried still further in future conventions and that attention will be given to the perfecting of the technique for group thinking.

Third, the introduction of the convention to the points of view and the techniques of the psychiatrist and the sociologist. Psychology and the social sciences have made astonishing advances in the processes that have to do with the formation of personality in recent years. These findings should have far reaching effects in modifying the point of

view, the approaches, and the techniques of the religious educator. In the light of these findings the earlier approaches of religious education are far too simple and superficial. The presentation of these points of view and procedures helped the convention to think in terms of persons as such and in terms of the complex social forces that interact with original nature in the achievement of personality. It is of great significance that the Association fully recognizes these factors and thereby signalizes the modification of the approaches of the religious educator to his task, which is far more complicated and fundamental than he has for the most part thought.

Fourth, the high note of religion conceived in terms of the discovery of the religious values in our complex and rapidly changing modern life and of experimentation with these creative spiritual values that lie imbedded in our modern life as distinguished from religion in terms of the conservation merely of the values of past racial experience and the inculcation of its historic symbols. No problem is more fundamental to the work of the religious educator than how religion shall be conceived. In sounding this note, the Religious Education Association has opened for itself a lead of far reaching significance in helping the religious educator to find himself in the reconstruction of religion that is under way in the presence of the new experience and the new demands of modern life. Shall religion assume the attitude of defense and apology in seeking to maintain its standing in the modern world? Or shall it assume the rôle of discovery, of affirmation of the spiritual values that inhere in our present ongoing experience, of experimentation in the realm of spiritual adventure with the aid of the priceless religious heritage of past experience?

Fifth, the engendering of a warm and

understanding fellowship among those with widely different views and experiences in the field of the religious life. Nothing could have been more heartening than the spirit of goodwill, of tolerance, of appreciation with which widely differing points of view were presented and shared. The pointing of this fellowship in the direction of a responsibility for character education that rests upon all the institutions involved in community life had the tendency to reset the thinking of the group in terms, not of positions and traditions to be defended, but of contributions to be made to a more effective personal and social life.

Over against these high points, it is easy to point out certain definite limitations in the convention, incidental, for the most part, to a very much worthwhile experience in facing intelligently and responsibly a common responsibility on such a large scale.

For one thing, the discussions in the section showed considerable unevenness, both in process and results. This clearly demonstrates the fact that much remains to be mastered in the technique of co-operative thinking.

Some of the sections were much too large for intensive and cumulative thinking. There was a notable lack of specific and concrete fact material as a basis for valid thinking. In the absence of sufficient data the group discussions tended to deal far too much with the presentation of unverified opinions. Little progress was made as long as the discussions centered in abstract ideas emotionally conditioned through long traditional usage. It was significant, however, that the trend was to move away from abstract ideas in the direction of citation of concrete experiences and the tentative facing of issues in local communities where actual persons and situations were involved. To the degree in which the groups faced concrete and specific situations they tended to fuse and to come to

grips with reality. Perhaps it is not unfair to say that there was an absence of fact-mindedness on the part of large numbers of the convention personnel.

Nevertheless, the discussions accomplished some very real and important results. The ground was in some measure cleared in this large area of community responsibility. Certain fundamental issues were discovered, even if they were not very definitely formulated. As illustrations, one might mention the necessity of coming to some working understanding as to the nature of religion, of the recognition of the objective fact of widely divergent differences which require the development of a mental climate for appreciating the viewpoints of others and the discovery of techniques for co-operation in the face of these dif-

ferences, and of the setting up of experiments in community co-operation on many different bases in order to test their practicability.

Certain definite leads were picked up which might well point the way for fact-gathering, the development of experimental techniques of community co-operation, and the setting up of experiments in specific areas of community co-operation. It might well be that future conventions could fruitfully follow these leads and set to work intensively on very specific, very concrete, and very immediate problems with a view to discovering practical ways in which community agencies may face the responsibility of character education in some integrated and effective fashion.

William Clayton Bower.

II

BY A PASTOR

ON FRIDAY EVENING, as I waited in the hotel for a midnight train, I put down these impressions of the convention which had just closed. I do not attempt to analyze the whole gathering, but merely to state the principal impressions I received.

My first, and probably strongest, impression of the convention was that scientific method controlled the entire procedure. The R. E. A. seems to have the spirit of the laboratory in all its approaches. It was not the sort of meeting that one seeking ready defined truths would enjoy. The one great purpose was to discover facts and make them available for use. The group was not

interested in the mere discussion of prejudices or the usually accepted norms.

It appeared very early that few scientific tests had been made with reference to character education. Most education is planned on a basis of guess work, or is controlled by systems that have grown up through the years without scientific testing. To me, this convention was seeking to discover for itself just where religious educators are working in the process, and to map out possible fields of endeavor. The convention had a tremendous value for character education, because it got a clearer conception of the forces and persons at work in the field.

Another fact that impressed me from

the first was that no one present attempted to define either religion or character in a dogmatic way. It was assumed that both religion and character find their definition in worth while socialized attitudes, or in values that bring the greatest good to society. We are in the process of discovering this highest good. Therefore, we cannot set up a past ideal as the norm of all striving. With the past in mind, however, we may, out of the present, discover and test truth.

It was interesting to note that Jesus was rarely mentioned. It was stated many times that a historic background gives a good perspective from which to view the present situation, but that it was in no sense to be taken as final with reference to Jesus or any other deposit of truth. The past is revered—it is essential for clear thinking in the present—but it is not to be worshipped as ultimate.

Throughout the entire convention the supreme question was, What are the highest values in terms of contemporary human needs? Humanity became the focal point. We must know man as he is. In this convention all mystical or metaphysical or mere ideational data was tabooed. *What are the facts?* The most impressive thing to me in the convention was the demand for honesty in evaluation and in giving *experience* a chance to speak for itself. In religion and character, all cant and deception must be squeezed out, and experience must rule. It is a call to a religion of honesty and truth. I heard no such vague phrases as "Take Jesus into your heart," or "Believe in God and all will be well." The spirit of the R. E. A. seems to assume that *we have* the power to give definition and integration to the life processes. We are not to leave poverty, disease, war, and the hundred other problems to chance, but rather to study them as social products, for the distribution of which we have been responsible, not God. Re-

ligion in this light becomes a challenge, a quest for the social good.

I should mention the fine spirit of interchange of thought. The Protestant, Jewish, and Catholic bodies were represented well, and each made a contribution. Many were heartened at the spirit of Father Ross and his loyal, but thoughtfully broad, interpretation of Catholic standards.

The evening sessions provided speakers an opportunity to gather up into a unit much of the material and methods of modern research, and bring to the convention the glow of the newer religious interpretation in terms of vital experience. I felt that most of those present craved that touch in the meetings. We must be able to translate research into terms of vital, every day experience, and the evening sessions did this.

The method of the convention was sane. The personnel was the greatest I have ever witnessed at a gathering of this sort. I am thankful that the R. E. A. is bringing the finest scholarship of the country to work together toward the solution of these problems.

There was one bit of disappointment. I had anticipated that the responsibility of the whole community would be brought into the findings a little more than it was. I did not feel, for example, that the public school system was linked closely enough with church and family. Possibly in a future convention the school may receive greater emphasis. I find myself more and more as a pastor and religious educator wanting to correlate the church with the school in this matter of character training. The community must have a conscience on vital issues. Character education must become more vitally the goal of the school as well as the church and home; and unitedly they must face the use of the new materials.

Seth W. Slaughter.

THE CONVENTION PROBLEM STATED

Some Needed Emphases in Contemporary Religious Education

WILLIAM ADAMS BROWN

IN THE EARLY DAYS of The Religious Education Association it was the custom for the President in his Annual Address to call attention to significant happenings in the world of religious education during the current year. These addresses taken together form a valuable introduction to an understanding of the history of religious education during the first decade of our century.

The title of this address, as given in the program, "Current Trends in Education and Religion," would seem to imply that some such service is expected from your present President, and yet I fear that if this is what you anticipate you will be disappointed. The theme to which I invite your attention is a somewhat narrower one, but I trust not less timely. I wish to speak about some needed emphases in contemporary religious education, and particularly about the help that can come to us who are teachers of religion from a more discriminating study of history.

A WORD AS TO PRESUPPOSITIONS

A single word at the outset as to the presuppositions I bring with me may help to put what I have to say in its proper setting.

I was fortunate enough to be brought up in a home where the best form of evangelical religion was taught, not simply by precept, but by the example of persons in whom religion was an enlarging as well as an inspiring experience. From that home I went to a seminary which of all the institutions of its time was most conspicuously identified with the use of the scientific method in theology, yet which at the same time was affiliated by its history and antecedents with a church which was at that time in the throes of theological controversy. In the name of biblical authority an influential party in the church was waging relentless war against the representatives of the critical method in theology.

It was my privilege as a student to attend the trial of Dr. Briggs for heresy for the heinous crime of teaching that Moses did not write the Pentateuch and that there were two Isaiahs. I was thus early brought face to face with dogmatism in its most unlovely and dangerous form and made up my mind that as much as in me lay I would give my life to fighting it wherever and whenever I found it.

After leaving the seminary I went to Germany, where I had the privilege of

studying under Adolf Harnack, one of the really great historians of the last generation. From him I learned what a scientific approach to a study of the past can do not only to enlarge one's acquaintance with facts, but to give one an insight into the possibilities of the human spirit. I learned that history, far from being a record of things that have happened and come to an end, is the story of the emergence of influences which continue to operate in forms of infinite variety in stimulating new insights and creating fresh enthusiasms.

From this study I further learned the danger of the ambiguities which lurk under abstract terms, terms like Catholic, Protestant, Unitarian, Modernist, and the like. I perceived that if one is to have any touch with the real world in which we are living, he must break these terms up into their component parts, distinguishing the elements that enter into the making of each and giving each its proper place.

The habit which I thus formed in studying the history of the past, I found an invaluable help in my effort to adjust myself to contemporary phenomena. I discovered that you have learned little or nothing about a man when you have called him a modernist or a fundamentalist, a Presbyterian or an Episcopalian. You must first discover what manner of fundamentalist or what manner of Episcopalian he is.

Thus more and more as I tried to formulate for myself the principles that were to guide my intellectual and religious life I found two enemies emerging against which I resolved to wage unremitting war: *superficiality* and *narrowness*. As a scholar I felt it my duty to track to their lair the ambiguities that lurk under abstract terms and to break up the complex masses that we call nations, institutions, and churches, into the living, growing, developing, striving, human beings whom we actually meet in the contacts

of every day. At the same time I felt it equally my duty, without lowering my standards as a scholar, to combine with intellectual rigor the widest possible human sympathy. Wherever I found a man or woman, however misguided I might believe his or her intellectual outlook to be, who was trying to build rather than to tear down, there I recognized an ally with whom I could work and with whom it was my duty to find some point of contact at which we could come together against those who desired to tear down or were content to stand still.

It will not seem strange that, having such an ideal, I welcomed with all my heart the formation of The Religious Education Association, for the Association seemed to me to stand for the marriage of the two principles that I had most at heart. It was, from one point of view, the most catholic of all movements in the field of religious education. It brought together men of all the schools, Protestants, Catholics, and Jews, and the different denominations and tendencies within each. It recognized religion as a common interest of central importance for all mankind, and for that reason as something which demanded the very best brains that could be put into its study. It, therefore, welcomed genuine research of every kind, under whatever label it might be included. It stood for the pioneering spirit, the spirit of experiment and adventure. It not only appealed to the layman who wanted things done, but to the specialist who was interested in the right way of doing them, and it offered him an experimental station in which his theories could be brought to their final test in the life of every day.

It is not strange that the new Association should have called forth great enthusiasm on the part of those who went into it. Those who were present at the early meetings will remember the mood of exaltation which swept over all who attended, a mood not unlike that which

was experienced by the participants in the great revival meetings of the generation that preceded. We felt in a very real sense that we had come to Armageddon to battle for the Lord.

A BIRD'S-EYE VIEW OF SUCCESSES TO DATE

As we look back over the twenty-five years that have intervened since the first national convention of The Religious Education Association, we find that, on the whole, there is great reason for encouragement. Some of the things that we set out to do have been done and others are in the way of being done. And this is true in each of the two great fields of the Association's interest: *religion* and *education*.

One of the major purposes of the Association, as we have seen, was to secure the adoption of sound educational methods in the teaching of religion. The importance of this is now very generally recognized in religious circles and sincere efforts are being made to meet the need. These are, to be sure, not always as successful as we could wish. There is still a large area of ignorance and of prejudice. Still, there has been notable progress, and so far as there has been failure it has not always been for reasons for which religious people are responsible. It is all very well to speak of applying sound educational methods to the teaching of religion, but so long as we who are teachers are not agreed as to what are the best methods we must not think it strange if religious people should be slow to make changes.

Nevertheless, if we compare the situation of the church today with what it was twenty-five years ago we can register notable progress. The adoption of the grade system in Sunday school teaching, the growing use of the project method, the formation of societies like the International Council of Religious Education

which bring together representatives of different communions for joint study of educational problems, the recognition of the need of weekday religious education and the initiation of experiments as to how it can best be carried on, the multiplication of research agencies dealing with various phases of religious and moral education: these are but a few of the indications of the changes that have taken place during the period under review.

In educational circles also there has been real progress to report. Here, to be sure, improvement has been slower. The unhappy divorce which has dethroned religion from its central place in the curriculum of the school and the college and made it but one among many subjects having to compete for its right for a hearing still obtains far too widely. Nevertheless, real progress is being made.

A notable sign of the times was the recent conference at Princeton, which brought together several hundred representatives of our leading colleges and universities to consider the responsibility of the college for the teaching of religion. Only a few weeks ago I attended a conference in Lynchburg, under the auspices of the Young Men's Christian Association of Virginia, where forty faculty members from the different colleges of the state spent three two-hour sessions in discussing the responsibility of the teacher for giving religion its adequate place not only in the spiritual, but in the intellectual life of the institution. This is something new in our educational life.

Even in the state universities, where it would appear to be most difficult to secure recognition for religion, interesting experiments are being tried. Thus to take but a single example, at Iowa State University, with the co-operation of the different religious bodies of the state, there has been established under the Department of Arts and Sciences a school of religion in which Roman Catholics, Protestants, and Jews are co-operating in the

teaching of religion under conditions for which their work receives academic credit.

This is only one of a number of different examples which could be cited in which the difficult problem of the co-operation of church and state is being attacked with conspicuous success. Even in the public school, where for obvious reasons co-operation is most difficult, genuine progress is being made. If evidence were needed it is only necessary to call attention to the presence in this body of the large number of public school teachers who have come together to exchange experiences in the field of character education under the auspices of a religious education association.

Thus both from the side of religion and from the side of education we find an approach of these two great interests to one another, which is full of encouragement for the future. It might appear as if the time were not far distant when the ideal which inspired the founders of our Association would be realized and instead of speaking about religion and education as two separate and competing interests, we could abolish the conjunction and speak of religious education.

SOME NEEDED EMPHASES IN CONTEMPORARY RELIGIOUS EDUCATION

More careful reflection, however, leads to a modification of this early optimism. While it is true that educators are taking their responsibility for providing for the teaching of religion more seriously than they did a decade ago, the way in which this is being done still leaves much to be desired.

Instead of thinking of religion as the unifying factor in all education, we still tend to treat it as one more subject among others, the latest competitor to be added to the long list of rivals who are struggling for a place in the already overcrowded curriculum. With the passing of required chapel, this tendency is accentuated and it is possible for

men to graduate with the degree of B.A. from reputable colleges without even a bowing acquaintance with the Bible, or the most superficial knowledge of what the great thinkers of the race have thought about God, freedom, and immortality.

In religious circles, too, the tendency to over-specialization makes itself felt, and this both in the seminary and in the church. Instead of rethinking the whole curriculum in the light of the best educational methods, so that all that is done is directed to a single unifying end, the tendency in the seminary is to add one more to the specialized subjects which are already robbing the curriculum of its unity.

The Department of Religious Education takes its place beside the Departments of Church History and Systematic Theology and, that it may do justice to the importance of the task assigned to it, begins to break up into smaller units concerned with various phases of the educational process. The prospective minister is expected to master such subjects as these: How knowledge is acquired; how interest is awakened; how proficiency is to be tested; what are the most effective methods of conducting schools and of training those who teach in them; and, above all, how the subject matter with which education is concerned can be brought to the test of life.

And since the hours that are necessary for the mastery of all these subjects are too few to provide also for the older disciplines that deal with the history, the literature, and the philosophy of religion, the student is urged, in order that he may be up with the times, to reduce his study of content to the minimum and to concentrate upon method and process. Why concern one's self with old fashioned folk like St. Augustine and John Wesley when we can study religion equally well in the person of our contemporaries and of ourselves?

So we find the new profession of Director of Religious Education filled by men and women who have been trained in the newer methods and who too often look upon the practices of pastors who have been schooled in the older days, as outworn and ineffective.

Now I should be the last to question the need of specialization in the field of method, as well as of content. No one who has followed recent developments in the field of general psychology—still more in the psychology of religion—can question that those who have been carrying on investigations in this new field have much to teach us to which we shall do well to take heed. We who are teachers need to know far more than we do about the processes by which we acquire knowledge. We need to test all that we do as teachers by the effect which it produces upon our pupils and by the use which they make of what they have learned in after life. We need to remember that teaching is an art as well as learning, and that one who has mastered the latter is not necessarily master of the former. In all these fields there is room for fresh experiment and analysis under the rigorous tests of modern science.

My plea, then, is not for less specialization, but for more and more thorough specialization by those who have fitted themselves for it, by the rigorous discipline which alone can make scholars worthy of the name. But I do wish, as tactfully, but as frankly, as I can, to warn against the danger of confusing a superficial acquaintance won at second hand with that complete mastery which is the mark of genuine scholarship and to urge upon those who wish to win for the new subjects the welcome they deserve in the republic of scholarship, a relentless warfare against the enemies of all true scholarship to which I referred at the outset, superficiality and dogmatism.

One mark there is of the true scholar by which he can always be recognized.

He begins by familiarizing himself with what has been learned up to date—not that he may slavishly follow what his predecessors have done, but that he may overlook no logical possibility that invites testing. If there is one mark by which civilized man can be distinguished from the brute ancestors with which, for good or for evil, his past has been so closely associated, it is that he alone has been able to make out of his past a history. Man not only repeats the experiments of his predecessors—he uses them to point the way to new experiments.

In theory, all advocates of the newer methods in education admit this. No one has recognized more clearly than Professor Dewey the indispensable contribution which a knowledge of history can make to the teacher's work. No intelligent person would deny, he tells us, "that personal mental growth is furthered in any branch of human undertaking by contact with the accumulated and sifted experience of others in that line. It never would occur to any one that the knowledge of what other people had discovered about tools and their uses would cramp the style of a carpenter, or limit his individualism. It is not knowledge of what has been done before, but a slavish adherence to some one particular method to the exclusion of all others that is cramping."¹

But theory is one thing and practice another and when we study the practice of some of the representatives of the newer methods of religious education we find that the fear of cramping to which Professor Dewey refers leads them to some very curious consequences. Thus it is seriously proposed in some of our modern schools of religion that the Bible should not be taught unless the children vote to have it taught. This in complete oblivion of the fact that unless the children know by contact with the Bible

¹ *Journal of the Barnes Foundation*, January, 1926, page 2.

what it is, it is impossible for them to vote intelligently as to whether they would like it to be taught or not.

One can sympathize with the motive which leads to the desire for a complete break with the older methods without surrendering the critical faculty which impels us to ask in any particular case how far the break is justified. When, for example, we are told by a recent expositor of Professor Dewey's philosophy² that in order "to develop . . . a program by which in the disintegrations of our times" a morality fitted to the modern age "can be . . . assured to childhood and youth" we must "resist with all our might any compromise with or drift back into the old methods, or materials, or attitudes," we seem again to be hearing some militant fundamentalist warning us against the deadly peril of any contagion with heresy. What methods? one is tempted to ask. What materials? What attitudes? The word "old" tells us nothing about this. The mere fact of chronology cannot of itself be the hallmark of sin. The assumption seems to be that there is some one method which is old which is bad, some persistent attitude, some body of material, easily recognizable, with which our new attitude and new material is to be contrasted.

But the most superficial study of history will show that this is not the case. As far back as we go we find men differing on fundamental issues. The strife of the conservative and the liberal which divides us today has been going on for ages. In every age there have been adventurers and experimentalists, men who have used the tradition of the past in the enlarging way in which Professor Dewey tells us that it ought to be used, as well as men to whom it has been narrowing and cramping.

One of the beauties of the study of history is the fact that we find within

each one of the great traditions—Jewish, Christian, Catholic, Protestant—a stream of competing traditions striving one with another for the mastery and making room in their understanding for the same critical faculty which we are asked to apply to the situation of today.

How better, I ask you, can we emancipate ourselves from the leveling influence of suggestion, whether that suggestion come to us in the guise of the conservative's insistence upon an acceptance of the beliefs of the past *in toto* or the modernist's insistence upon their rejection *in toto*, than by learning from a firsthand study of our predecessors' experience what are the alternatives that face us and the methods which have spelled success or failure in the past?

If there is any group of men, therefore, that needs to be trained in the understanding of the great historical tradition, whether it be Jewish or Christian, Catholic or Protestant, which constitutes our inheritance and forms our starting point, it is the men who are specializing in religious education. No concern with technique, no acquaintance with psychology, no study of human nature based upon the narrow induction of a little group of persons with whom one may happen to be in contact, no enthusiastic reiteration of words like democracy, when what we really have in mind is some narrow elective affinity, can relieve us of the necessity of arduous study of the facts, which is the one road to the mastery which makes us really free.

But the service which the study of history can render is not simply intellectual, in protecting us against mistakes. It is moral, in releasing energies.

In the essay of Professor Dewey from which I have already quoted, he recalls an interesting experiment which Professor Cizek, of Vienna, has recently tried in connection with his classes in art. In order to determine the effect of suggestion upon the creative ability of children

2. J. K. Hart, in *Religious Education* for February, 1939, page 115.

he excluded as far as possible all outside influences and allowed them to develop their own individuality freely from within. It was found (I quote Professor Dewey) "that the children at first are much happier in their work—any one who has seen Cizek's class will testify to the wholesome air of cheerfulness, even of joy, which pervades the room—but gradually tend to become listless and finally bored, while there is an absence of cumulative, progressive development of power and of actual achievement in results. . . . The more original constructions are those of the younger pupils, the older students seem gradually to lose interest, so that no prominent artist has been produced."³

Professor Dewey, commenting on this, points out that the trouble with such a method is that "it misconceives the conditions of independent thinking. There are a multitude of ways of reacting to surrounding conditions, and without some guidance from experience these reactions are almost sure to be casual, sporadic and ultimately fatiguing, accompanied by nervous strain."⁴ It is the function of the teacher to relieve the pupil from the danger of this strain, not by the absence of suggestion but by making suggestions that are more fruitful. If the pupil does not get his "suggestion from the teacher, he will get it from somebody or something in the home or the street or from what some more vigorous fellow pupil is doing. Hence the chances are great of its being a passing and superficial suggestion, without much depth and range—in other words, not specially conducive to the developing of freedom. . . . The advantage on the side of the teacher—if he or she has any business to be in that position—is the greater probability that it will be a suggestion which will permit and require thought in the subsequent activity which builds up a clear and or-

ganized conception of an end. There is no more fatal flaw in psychology than that which takes the original vague forefeeling of some consequence to be realized as the equivalent of a *thought* of an end, a true purpose and directive plan."⁵

One can only hope that all those who have come under the influence of Professor Dewey will take these wise words to heart.

But I have another witness to cite as to the effect of history upon character whose testimony is especially timely, and that is the late Marshall Foch. In his book on *The Principles of War* he contrasts two ways of training generals. One is by the academic method of study, the other by the practical method of fighting. Neither of these methods alone, he tells us, is adequate. The successful warrior must be able to think quickly and decide instantly. But how shall he decide wisely unless he knows the alternative possibilities and the consequences that are likely to follow from each? While the battle is on it is too late to go to school. Here his previous study of history comes to his aid, for history tells him what those who have faced similar situations before him have done. "When a soldier knows that he knows, when he feels that what he has learned will enable him to steer easily through difficult circumstances, his character is strengthened; he acquires the ability to make wise decisions and to put them in practice efficiently."⁶

The man who wrote those words had been himself for many years a teacher of history. He studied war in the school of theory, but when the crisis came and he was called upon to assume great responsibility he met it with character strengthened because he had learned from his previous study to see clearly the end which was to be sought and the method by which it was to be attained.

Is there not a lesson here for us who

3. *Op. cit.*, page 1.

4. *Op. cit.*, page 2.

5. *Op. cit.*, pages 5-6.

6. Foch, Ferdinand, *The Principles of War*, translated by J. de Morinni, New York, 1918, page 14.

are teachers? We too need to marry theory to practice and to test our principles in the school of life. But if we have no theory to test, no principles to practice, what shall it profit us? We shall simply be going around in a circle, getting nowhere, wearying everybody and ultimately ourselves in a series of futile experiments which because they lack any large orientation lead to no constructive end. From this danger the study of history in the free and constructive spirit in which I am here advocating it can help to deliver us.

THE OPPORTUNITY OF THE RELIGIOUS EDUCATION ASSOCIATION

If our analysis of the present situation is even measurably correct it follows that there is still work for our Association, but it will fulfil its true function only if it hold true to the principles of its founders, and principles of catholicity, of open-mindedness, and of faith.

One of the things that first attracted me to the Association was the breadth of its platform. It appealed to all, without distinction of creed or educational school, who believed in the marriage of education and religion and were ready to confer with all of like mind as to how that marriage could best be consummated.

We welcomed to our platform not only distinguished Roman Catholics and eminent Rabbis who stood in the line of the great historic tradition, Jewish and Christian, confident that it contained splendid possibilities still to be explored, but also men of more radical views who for the moment had broken with the older tradition in order to try new experiments in as yet untilled fields. But we welcomed them not as protagonists of their own special dogmas, whether radical or conservative, but as witnesses to the beneficent power of religion in human life, to tell us the story of the ways they had found most effective of mobilizing that power for us. We welcomed them to a

democracy that required no sacrifice of conviction but rather expected each man to think his thought and live his life to the full.

This word democracy, by the way, is sadly in need of redefinition. The true democrat, I take it, is the man who admits the right of every other man to think for himself. The true democrat does not assume that no man who thinks for himself can possibly disagree with his own view of human society. The acid test of the democrat, it has always seemed to me, is whether he can make place in his theory of society for the conscientious autocrat. If he cannot, then he is not a democrat but an individualist. The Religious Education Association welcomes individualists and would gladly learn all that they can teach, but not to the exclusion of those who hold other views of human society and give allegiance to other types of educational theory.

Only on this basis is fruitful experiment possible. How shall we tell, for example, what uses of authority are limiting and what are helpful? Only as persons who hold different views of authority put their theories to the test of experiment and compare results.

My friend, Professor Coe — *clarum atque venerabile nomen*—once told me of a delightful visit which he had had from a professor of religious education in a Roman Catholic institution, who was eager to learn from Professor Coe all that he could teach in order that he might improve the methods in use in the Roman Catholic schools for which he was responsible. Would it not be well if more of our Protestant professors of religious education visited their Catholic colleagues to see if something could not be learned from them as to the legitimate uses of authority? In the field of applied Christianity, we of the Research Department of the Federal Council have learned much from our association with Father Ryan and his colleagues of the National Cath-

olic Welfare Conference as to the ways in which the ethical teaching of the great schoolmen can be adapted to the complex social and industrial situation with which we are confronted. May there not be equally fruitful lessons to be learned in the field of the psychology of religion?

What is true of our attitude toward the more conservative members of our constituency ought to be equally true of our attitude toward the more radical. If there is anything helpful that has come to them from their fresh approach to man's ancient problems we want to know it, that we may use it in our work. Only do not let them ask us to surrender convictions which we have won by a process of experiment in which we have found old phrases yielding new meanings that enlarge and enrich human life.

By all means, as Professor Gerald Birney Smith—whose sudden and tragic death we so greatly mourn—would have us do, let us find new symbols for those for whom the old symbols have lost their meaning;⁷ but when men come to us, as many are coming today, and tell us that after years when the old words had lost their meaning they are winning them back, do not let us rule their testimony out of court. Above all, let us not rob our children of the right to choose for themselves by denying them contact with one of the two great alternatives between which they must choose.

For on this at least we shall all agree, that in dealing with these fresh young minds that are entering for the first time on their great experiment of education it is our duty to share with them our best, whatever it is.

To be sure it is not always easy to tell just how this should be done. Where are we to draw the line between the beliefs that we ought to share with our children and the beliefs that we ought to lead them to question? That is exactly what

our conferences in The Religious Education Association ought to help us discover.

In a suggestive essay called *Thinking in Childhood and Youth*,⁸ Professor Kilpatrick very properly warns us against the danger of teaching our children things about God which later experience has proved to be untenable. Whatever we teach, he insists that we should teach "with due regard to the uncertainty involved" and he concludes in the following words:

"It may be—who knows to the contrary?—that the truest and most helpful thing we can finally teach our children is our own uncertainty with our deepest insight as to what is at stake—these along with the best methods of attack the world has yet devised. If we do this we have at least been honest with them and with ourselves. Honest doubt, sincere yearning, method of attack—these three have worked wonders in science; why not here?"

It is a poor rule that does not work both ways. If Professor Kilpatrick, keenly alive as he is to the danger of indoctrination, feels it his duty to share with his pupils his own uncertainties, surely he cannot criticise others who as a result of their experimentation in the field of religion have won to certainty from sharing their convictions with their pupils. If suggestion is dangerous in the one case, why not in the other? If it is legitimate on the negative side, why is it not equally legitimate on the positive?

The whole difficulty grows out of a false antithesis. Certainty and uncertainty are not mutually exclusive. Like authority and freedom, they are necessary elements in every well rounded life. The only question is where the line is to be drawn and the proper emphasis to be laid; and this can only be determined by cooperative experiment carried on under the conditions of careful observation and

7. Smith, Gerald B., "Some Conditions to be Observed in the Attempt to Correlate Science and Religion," *Religious Education*, April, 1928, page 308.

8. *Religious Education*, February, 1928, page 140.

exact definition that are characteristic of science at its best.

Such open-minded, unprejudiced comparison of all the experiments that are being tried in the field of religious education this Association makes possible. It should be the meeting ground of all who approach the problems of individual character building and social reconstruction in the spirit of religious faith.

But faith there must be if there is to be religion. Not the credulity which clings blindly to the teachings of the past, shutting its eyes to the new light that is streaming in from the sun of day, but that assured confidence which is the result of personal experiment, reinforced by the experience of all those who have tried similar experiments before. Open-eyed the man of science must be—the wider his eyes are open the better—but there is one thing that he dare not be, and that is an individualist. What he must explain is not only what has happened to him but what has happened to every previous experimenter since experiment began.

So it is with our experiments in religion. We are dealing with a reality that has been at work for a very long time and it would be a poor compliment

to human nature if all the centuries of experimenting with God had not taught us some things about him that were worth while. "The man who takes no pride in his spiritual ancestry," President Eliot is reported once to have said, "is not likely to afflict the world with posterity." We do not wish to rob our descendants of the right to find out things for themselves, but at least I take it we should like to leave a posterity to continue our experiments.

Catholicity, open-mindedness, faith: these are the three essential qualifications for the successful teacher of religion. But of these the greatest is faith—faith in a meaningful world and in our ability at least in some measure to understand it; faith in the life of love and our ability in some measure to live it; faith in an unseen reality who gives meaning to the world and provides motives for the life of love, with whom in lonely hours we can hold fellowship, through contemplation of whom in times of testing and strain we may win power, in devotion to whom under whatever name defined we may find the fulfilment that comes to those who losing their life for some great cause find it given back to them in the joy of surrender to a greater than they.

The Growing Recognition of Character Education As a Community Responsibility

R. A. KENT

IF, FOR THE PURPOSE of the moment, we accept the terms *moral* and *character* as synonymous in implication, we can truly say that the proper development of character has always been a major purpose in education. Plato stressed it, and so has every person since him who has exercised any great influence on education. Even the American Indian, who had never heard of the Grecian philosopher or any of his imitators, put his youth through training to develop certain character traits which, to the citizenry of his civilization, stood for morality. It is doubtful indeed whether any modern curriculum for character education is any more successful in getting the results which it starts out to get, than was the training given by the original American to his boys.

If anyone wishes to take the trouble, he may trace through the history of education an unmistakable and practically unbroken line of evidence to substantiate the assertion that character education, moral training, has always been a major conception wherever the rearing of children and youth has been given purposeful consideration.

If this be true, why is it that we are assembled here tonight at considerable expense of time, money, and energy, to discuss a problem which in *fact* is as old as history? Do we think that we can do better than all those who have gone before us have done? Have we some solution to propose which *never* entered the fertile minds of the most illustrious

students of the ancient and the modern world? If the attempts to answer such questions as these constitute the only basis for our appearance here now, it is a foregone conclusion that we shall make ourselves only objects of ridicule.

There is fallacy involved here. We do not, in this year 1929, face the same problem of character education as did Aristotle, Comenius, John Locke, or even John Dewey when, as a member of the University of Chicago faculty, he wrote *The School and Society*. Many factors in the situation remain the same. We still have the child who is to be educated; we still have society, and the home still remains universal, at least in name.

On the other hand, there are certain factors that have changed, and it is to some of these changes that I wish now to call your attention. It would be impossible in the few minutes allotted to give even the briefest sketch of all the factors which bear upon our problem. Therefore, I shall select four in the attempt, as far as brevity of time will permit, to show how they make the present problem of character education so different from what it was before they were present, as to create really a new problem in education.

The factors to which I wish to call your attention are essentially modern movements in education. I shall mention them not in the order of their appearance historically, nor of their importance educationally, but rather as their presenta-

tion seems to fit best into what I wish to say.

It is only a comparatively short time since not only the entire major emphasis, but practically the complete concert of the field of educational activity was the individual. The sum total of the influence of philosophy from the time we first know about it in the groves of Ionia until the epoch-making work of Kant, stressed the individual and made him the beginning and the end of importance in the cosmos. Psychology, appearing first as a phase of philosophy without any basis of facts derived from the laboratory, naturally emphasized what philosophy had taught it to emphasize, and even after it had begun to learn to be a science through the tutelage of such men as Wundt and William James, it was still predominantly an individualistic affair. It was not, indeed, until the last part of the last century that there arose a well defined social emphasis in either philosophy or psychology. We need only to remember such contemporary leaders in these respective fields as John Dewey and Lester F. Ward.

When the emphasis came to be shared between the individual and society, the complexity of the problem of educating the individual was infinitely increased. As long as one could consider the isolated person, and deal with him as a segregated human being, the problem was fairly clearly defined. But the moment it became necessary to take into account the multitude of relations which he bears to the numerous social groups of which he is a member, and his proper obligations to these groups, then the whole educational situation became so tangled that we have not yet successfully extricated ourselves from it.

The first important expression in this direction was John Dewey's *The Child and Society*, written in 1899. The last one of which I have knowledge, *The Child-Centered School*, was written by

Harold Rugg and Ann Shumaker, and bears the imprint of 1928. The foreword of this volume includes the following interesting statement:

" . . . not freedom . . . not control . . . but freedom *with* control. The active school instead of the passive, conformist school. Child interest as the orienting center of the new program. Maximum growth of individuality instead of social efficiency alone.

"As a result of the transformation which the new theories have already worked, all persons who think much about education now align themselves in two opposing camps. There are, on the one hand, those who center education on adjustment to society; there are, on the other, the protagonists of self-expression and maximum child growth. The mind of the former group pays chief allegiance to society, race experience, logical organization of subject matter. Boldly guiding the philosophy of the other group is the concept of self.

"The present educational situation, therefore, confronts us with the age-long conflict: Society? . . . Self? . . . Which shall orient educational reconstruction? . . . If neither one alone, how shall the two be reconciled? . . . Corresponding to these two conflicting concepts of orientation are two others of method. . . . Conformity? . . . Self-expression?

"Either consciously or naively, all thinking persons commit themselves to one or the other of these philosophies of life and of education. It is my confident judgment that the ninety and nine among us render their allegiance to the philosophy of adaptation. They are concerned primarily with the social heritage. A militant minority among us, however, concentrate upon the development of personality, individuality. The former, the protagonists of the adult-centered school, would impose education from without; the latter, the proponents of the child-centered school, would draw it out from within and remake child experience by the interplay between expression and the social heritage. The adult-centered schools have the support of earlier psychologies and have completely dominated the schools of Europe and America even to the present day. The child-centered schools grew out of the psychologies of our own time and as yet constitute but a corporal's guard, as compared with the great regiments of formal schools."

We have here, then, one of the significant movements which I have earlier referred to as a "new" one in modern education. At present, it is represented by a sharp disagreement and content to see whether the child shall be controlled by the forces within him or by the social forces outside, or, if not by either alone,

what kind of a treaty can be made between them.

The second factor represents a change of a different order, and is chargeable to a condition which is thoroughly familiar to us all. Permit me to quote from another recent book, *The Child in America*, by William and Dorothy Thomas:

"As the result of rapid communication in space, movements of population (concentration in cities, immigration), changes in the industrial order, the decline of community and family life, the weakening of religion, the universality of reading, the commercialization of pleasure, and for whatever other reasons there may be, we are now witnessing a far-reaching modification of the moral norms and behavior practices of all structures, personalities more rapidly than social norms. This unstabilization of society and of behavior is probably no more than a stage of disorganization preceding a modified type of reorganization. When old habits break down, when they are no longer adequate, there is always a period of confusion until new habits are established; and this is true of both the individual and society. At present, however, it is widely felt that the demoralization of young persons, the prevalence of delinquency, crime, and profound mental disturbances are very serious problems, and that the situation is growing worse instead of better."

Thus, we find that the greatest problems of moral or character education today are present because of certain disintegrating social forces which are at work. A part of these forces are common to all periods of time. Some of them, however, are inherent in the transitory, unstabilized character of our contemporaneous social fabric. It seems the fabric must be woven so fast that the quality of the goods suffers in consequence.

This point has been brought out no more clearly anywhere than in an address delivered by William C. Bagley before the recent meeting of the Department of Superintendence at Cleveland. His subject was "Some Handicaps of Character Education in the United States."¹ The handicaps which he enumerated are:

- (1) The very great and constantly increasing mobility of our population.
- (2) The diverse standards of conduct represented by our conglomerate population.
- (3) Individual choice of the laws which we shall obey or disobey.
- (4) The very prosperity that education itself has helped to bring about.

Recently we have had made available to us a study in contemporary American culture which throws illuminating light upon the problem of social changes in a given community, the attempts at readjustment by that community, and finally, highly important implications for the whole educative process, particularly as it bears upon moral and character development. The report is in a volume entitled *Middletown*, by Robert and Helen Lynd. The community studied was a city of 30,000 people. The period covered was the last thirty years. The county in which this city is located had its first permanent settlement in 1820—less than ninety years ago. The stupendous changes within a single lifetime that come to a community of this type are indicated by a statement quoted from Henry Adams. That gentleman writes:

"In essentials like religion, ethics, philosophy; in history, literature, art; in the concepts of all science, except perhaps mathematics, the American boy of 1854 stood nearer the year 1 than to the year 1900."

This study proceeded in the assumption, first, that the "realities of social science are what people do;" second, "whatever else a social phenomenon is, it is a community affair," and that, therefore, all the things people do in such an American city may be viewed as falling under one of six main types of activities:

- (1) Getting a living;
- (2) Making a loan;
- (3) Training the young;
- (4) Using leisure in various forms of play, art, and so on;

1. Department of Superintendence Official Report, Cleveland, Ohio, February 24 to February 25, 1929, pages 140-146.

- (5) Engaging in religious practices;
- (6) Engaging in community activities.

The concluding chapter of this volume discloses the typical citizen of Middletown as having one foot, as it were, on the same solid ground where it was thirty years ago, while the other one tries to find its place on the slats of a treadmill which are going several directions at the same time.

"It is apparent that Middletown is carrying on certain habitual pursuits in almost precisely the same manner as a generation ago, while in the performance of others its present methods bear little resemblance to the earlier ones. Among the six major groups of activities a rough hierarchy of rates of change is apparent. Getting a living seemingly exhibits the most pervasive change, particularly in its technological and mechanical aspects; leisure time, again, most markedly in material developments such as the automobile and motion picture, is almost as mobile; training the young in schools, community activities, and making a home would come third, fourth, and fifth in varying order, depending upon which traits are scrutinized; while, finally, on the whole exhibiting least change, come the formal religious activities.

"Thus Middletown, due allowance always being made for wide variations in practice within the city, may be observed to employ in the main the psychology of the last century in training its children in the home, and the psychology of the current century in persuading its citizens to buy articles from its stores; it may be observed in its courts of law to be commencing to regard individuals as not entirely responsible for their acts, while in its institutional machinery for selling homes, failure to pay, whether due to unemployment, sickness, or other factors, is regarded as a deliberate violation of an agreement voiding all right to consideration; a man may get his living by operating a twentieth-century machine and at the same time hunt for a job under a *laissez-faire* individualism which dates back more than a century; a mother may accept community responsibility for the education of her children, but not for the care of their health; she may be living in one era in the way she cleans her house or does her washing and in another in the care of her children or in her marital relations."

Thus, we find our second movement to be a complex one consisting of numerous changes in the mesh of our social fabric, marked differences in the rates of different changes, and radically different degrees of adaptations to such changes.

Is it any wonder that there have been developed in recent years numerous types of standpoints, recognition, and program directed toward the study and control of human behavior? Perhaps it is not surprising either, although it is significant, as one writer points out, that these problems are largely of extra-academic origin. The problems of personal demoralization frequently have their origins in the practical problems of the court, the school, and the street situations which cannot wait upon the findings of the learned institutions, even if these proved eventually available and applicable.

"One of the interesting results has been the development of a somewhat new approach in the form of organizations (more especially the child welfare institutes), having as main objective the development of scientific techniques as related directly to the practical problems."

One of the most difficult situations with which any educative agency has to deal today in any community is the number of organizations calling for the time of the child and many of them markedly overlapping. Such agencies are the home, the church, the school, the scouts, the Christian association, and other such. Again there is a paralleling of efforts by Catholics, Jews, and Protestants. The amount of energy wasted by these duplications is comparable only to the overflow of oratory in Congress.

Neither is it surprising on the other hand that there should be such abortive attempts as that represented by a state law actually enacted, which reads as follows:

"Senate File 236:

"Section 1. It shall be the duty of each and every teacher employed to give instruction in the regular course of the first twelve grades of any public, private, parochial and denominational school in the State of _____ to so arrange and present his or her instruction as to give special emphasis to common honesty, morality, courtesy, obedience to law, respect for the National flag, the Constitution of the United States and the Constitution of the State of _____, respect for parents and the home, the dignity and necessity of honest labor, and other lessons of a steady influence, which

2. *Middletown*, pages 497-498.

3. *The Child in America*, pages xiii-xiv.

tend to promote and develop an upright and desirable citizenry.

"Section 2. For the purpose of this act the State Superintendent of Public Instruction shall prepare by September 1, 1927, an outline with suggestions such as in his judgment will best accomplish the purpose set forth in Section 1, and shall incorporate the same in the regular course of study for the first twelve grades of all schools of the State of —."

The above represents the third movement we mention. It is so pronounced today as to dispel any question of its presence. This movement exists virtually as a demand that public education, through its regularly established institutions, shall assume a definite responsibility for character education. It is being sponsored by some of our most intelligent and capable leaders in public education. Indeed, so vigorous has become their espousal of its cause that the churches, in spite of their present programs of religious education, are likely soon to find the apple taken out of their dumpling and in the pastry of public, secular educational institutions.

There is an unmistakable demand that the development of proper moral character shall take its place in child and youth training, as coordinate in importance with the mastery of academic subject matter and with the development of mentality itself. All children go to the public schools. Not all go to church, or to church schools. Unless religion, through the church, can contribute to character education an element which the public thinks necessary and which cannot be obtained through a secular institution, the church will soon find itself without as much of an influence upon the character development of its children and youth as it now has, or even as it had in the days of the old type of Sunday school.

There is still another factor which is pushing character education as an objective of major importance in the community. As I have already pointed out, there is a sharp division in the general theory of education as to whether the child or

society should determine in the end what the child's training should be. The child-centered school will never win more than partial control, for the simple reason that society will not conceivably reach the point where it will be willing to relinquish all safeguards arising through child education, that look toward the highest and best forms of social institutions. Furthermore, as I have already pointed out, the present breakdown has been brought about to no small degree by forces operating upon the individual from without, social forces we call them. Social ills can be cured only by social improvement. It is only in the interplay of forces whose strength is in their group power that certain phases of character training can be assured.

I know of no better statement of this point than that recently made in an address of Dean William F. Russell. Speaking before the last meeting of the Department of Superintendence on character training, he said:

"My third guess is that these researches in character education will yield the most powerful arguments against individual instruction that we yet have found; or, to put it oppositely, there are many hints here and there as to the importance of the group, the pack, the gang, the set. The practice and code of the group apparently is of utmost importance, and I spell out of this, as Al Smith said, not only the importance of setting the ideals of the group, but the implication that usually only in the group and through the group can these good results be secured. There has been a notion that groups are undemocratic, that lines and stratifications are bad, that all should be alike. My guess is that we act, think, and enjoy life in groups, and that education should adjust itself to this peculiarity which social psychology should explain to us."

Is it not clear then, that the development of proper character in the child during education, is a matter which is of vital importance, not only to the child, but to the whole community? Is it not clear also, that the school alone is only one of numerous influences which are dis-

4. Department of Superintendence Official Report, Cleveland, Ohio, February 24 to February 28, 1930, page 139.

tinctly educative as they impinge upon the experience of this same child? It is no longer possible for a group of eminent theologians, philosophers, psychologists, sociologists, or educators, to sit down and by spending any amount of time at their disposal, by a purely mental process, even though it be of the highest order, arrive at a solution as to what our moral and social ills are, what kind of society we now have, what kind we should have, or what should be the proper training of youth so that he, in his time, may bring forth a social order that will mean the most to him individually, and to the progress of mankind as a whole.

The answer to such questions can be made only by taking into recognition the last movement which I shall mention. It is sometimes called the "scientific movement." This is not a procedure that is subtle and beyond the reach of ordinary man. The essence of it may be distilled into this conception: It seeks to know all the facts pertinent to a problem before it attempts a solution to that problem.

The program which we begin this evening is essentially an expression of a method of approach to the problem of moral education. In the minds of those who have been responsible for preparing this program, there has been no belief about moral education which they have sought to safeguard or to set forth. The measure of the success of this project has not been conceived in terms, on the one hand, of crowded sessions, nor on the other, of how well any person defends a proposition of his own or of another.

The approach is not primarily, as one of our contemporaries has attempted to say, that of the religious personality. It is doubtless true that we shall not be able to agree here upon a definition of what character is, or what character education is or should be. Probably it is not important that we should attempt to secure the acceptance of any particular form or view of religious education in connection

with our main topic. It is doubtless true that no single definition of these terms would satisfy all who are engaged in the activity, or at least all who ought to be in it.

Speaking positively, the purpose of this program is to give an enlarged conception to the scope of the problem of character education. It represents an attempt to give a hearing to all those major factors which at the present time are commonly thought of as significant contributors to that training. These are the family, the public schools, the church, higher education, the library, and the press. Anyone who stops to think will recognize the fact that the large field of recreation in its innumerable forms of expressions, has not been included. Its omission is not a lack of recognition, but rather a testimony to the fact that it, in itself, is a field that might well occupy the program of an entire convention. There have been invited to take part in the sessions of this convention persons who are not primarily religious educators, but who, without any question, are in possession of objective information without which religious educators cannot act intelligently, and who themselves are genuinely interested in turning the facts which they possess into uses which shall contribute directly to the building up of proper character among our youth.

In this presentation, I have made an attempt to point out certain movements that bear upon our main problem. One movement seeks to save the child to himself for self-development. By some this is considered one of the most dangerous menaces to the proper development of moral character and the full play of religion. The second movement is one of social disintegration, incident to Herculean mechanical, economic, and educational strides. This spells a certain minimum of industrial, social, moral, and religious misfit and eventual catastrophe.

The third movement is a perfectly clearly defined popular uprising, a protest, if you please, articulated at last in the highest official voice of the land, the President of these United States. The call is for better moral training. The appeal is broadcast to all possible agencies.

The fourth movement is the one which has been met in some form by every parent having a child in an up-to-date school system. It is the objective, factual, impersonal, method of approach.

The program presented to you in this twenty-sixth convention of the Religious Education Association is an approach to the problem from outside, taking into account the important factors, many not

religious in name or purpose, from whose immediate influence the religious educator or his pupil is never free, willy nilly. It is a tacit admission of the entire reasonableness of admitting the overlapping between commendable objectives as well as programs of nominally secular and religious agencies that are operative upon the development of proper character in youth. Finally, there is implicit in the very nature of this program the assumption that the factual, objective approach is superior to the personal opinion or belief approach, and that, therefore, to be complete, such an approach cannot be merely from one angle, but it must be comprehensive in order that *all* the pertinent facts may be made available.

Does the Community Determine Character?

I

Introduction

ELLSWORTH FARIS

THE PROGRAM for this session of the convention was planned to emphasize the place of the community in relation to religion and to character. The community is a group which has interests in common. A community has members, and the members of a community communicate with each other, and, having common desires and actions, there may be communion.

Every church is a community of believers. Every institution or agency has its membership and clientele which, taken together, form in some sense a community. In modern life, however, a community is best thought of as a geographical unit. It may be made up of neighborhoods but it has a character of its own, and, owing to the fact that there are often several churches in a community, and some people are influenced by none of the churches, the community and the church can be profitably discussed separately. The church, then, is in the community and the community needs investigation with regard to its general character, its traditions, its moral tone, and the general effect that it has on the character of its members.

In the recent studies which have been made of both urban and rural life the task of fixing the limits of the community has turned out to be easier than was at first thought. Even in a crowded

city there are definite communities with definite centers and more or less definite boundaries. A boulevard, a railroad embankment, or even a street-car track may become the highly important mark of the frontier of a community. With these limits established it is possible to study the community. An investigation of the history, traditions, and relative degree of organization or disorganization can be made with increasing prospect of discovering significant material. It is true that community consciousness varies and perhaps every community includes in its boundaries some who are not conscious of the influences that are present.

A family or a church is not necessarily limited in its activities to the ideals of the community in which it lives. In fact, these agencies exist to modify and improve the community and neither modification nor improvement is intelligent unless we know also what the community is and what the influences are which the community exerts.

Researches on the community are increased in value when they become comparative. Dr. Clifford Shaw, whom we shall hear this morning, will tell you of some interesting and even startling results that grow out of the comparative study of related communities with reference to the factor of juvenile delin-

quency. His results will convince you that independent of race or color, the community tradition will characterize an area over a long period of years. No program of moral or religious education is adequately made in such an area without taking these facts into account.

In Dr. Morgan's work the community factor may not be so apparent but it is clearly present. The family influences are always in a cultural or community matrix.

When these men have spoken to you their papers will be open for discussion.

II

Delinquency and the Social Situation

CLIFFORD R. SHAW

THE MATERIAL presented in the following report is a summary statement of some of the more important findings in a study of juvenile delinquency carried on at the Institute for Juvenile Research in Chicago. The primary purpose of the study has been to describe the relationship between delinquent behavior and the social situation in which such behavior occurs. Thus attention has been focused upon the study of the traditions and activities of the social groups to which the delinquent belongs. In such a study, the community, the gang, the family, the playgroup and the school, each with its local customs and traditions, becomes the object of intensive investigation.

DELINQUENCY AREAS IN CHICAGO

Probably the most striking fact revealed in our study is the extremely wide variation in the volume of delinquency in different areas of the city. In certain areas approximately 25 per cent of the boys between 10 and 17 years of age are dealt with by the police as alleged delinquents each year; while in other areas the percentage falls below.¹ Similar variations even occur between areas contiguous to each other.

During the year 1926 a total of 9,243 alleged delinquent boys were dealt with by police officers in the city of Chicago. These cases were plotted on a base map of the city. The place of residence of each boy was represented on the map by a single spot. This map showed that the cases were largely concentrated in the districts contiguous to the Loop, Chicago's Central Business district, and the large industrial areas. The outlying residential communities showed a very sparse distribution of cases.

Taking the Loop as a focal point, the areas of greatest concentration were found to fall within a zone surrounding the Loop and having a radius ranging from three to six miles. Surrounding the areas of greatest concentration was a marginal zone of relatively fewer spots, and blending into the large outer zone in which the spots were few. Fifty per cent of the total delinquents were concentrated in 19.2 per cent of the total city area. The other fifty per cent were distributed throughout the remaining 80.8 per cent of the area of the city.

After plotting the home addresses of the 9,243 delinquents, the number of delinquents in each square mile area of the city was noted and the ratio of delinquents to the total number of boys in the same age group computed. This ratio

1. The data summarized in this brief paper are to be published soon by the University of Chicago Press under the title "Urban Delinquency Areas."

is referred to as the rate of delinquents. It is simply the per cent of delinquents in the total number of boys of similar age, computed upon the basis of square mile unit areas. The square mile rates based upon the 9,243 delinquents are presented on Map 1.

According to this Map 1, the rate varies widely among mile square areas, ranging from 26.6 to 0.0. Very striking differences in rate occur even in areas contiguous to each other. For example, in the two areas immediately north of the Loop, the rate varies from 25.6 to 3.2. A careful examination of the map will indicate many other similar variations in the rate in areas adjacent to each other.

When the rate is represented along lines radiating from the Loop (Map 2) a very striking gradation in the rate from the Loop to the boundary of the city is revealed. In the case of each radial the highest rate occurs in the first mile area adjacent to the Loop, where it ranges from 21.5 (radials IV, V, and VIII) to 26.6 (radials VII and VIII). The rate in the first mile along radials I, II, and III is 25.6. With the exception of radials VI, VII, and VIII, there is a continuous decrease in the rate toward the boundary of the city. Along these radials the high rate continues out much farther than it does along the other radials. In the case of radial VIII, the rate drops very low in the fifth, sixth, seventh, and eighth mile areas, and rises again in the areas farther out.

It is extremely significant that the variations in the rate of delinquents show a rather consistent relationship to different types of community background. Thus the area in which the highest rate is found is the area of deterioration surrounding the Loop. This area is characterized by marked physical deterioration, poverty and social disorganization. In this area the primary group and conventional controls that were formerly exercised by the family and neighborhood

have largely disintegrated. Thus delinquent behavior, in the absence of the restraints of a well organized moral and conventional order, is not only tolerated but becomes more or less traditional.

Surrounding the area of deterioration there is a large area of disorganization, populated chiefly by immigrant groups. In this area of confused cultural standards, where the traditions and customs of the immigrant groups are undergoing radical changes under the pressure of a rapidly growing city and the fusion of divergent cultures, delinquency and other forms of personal disorganization are prevalent. In this area the rate of delinquents ranges roughly between 20.0 and 8.0.

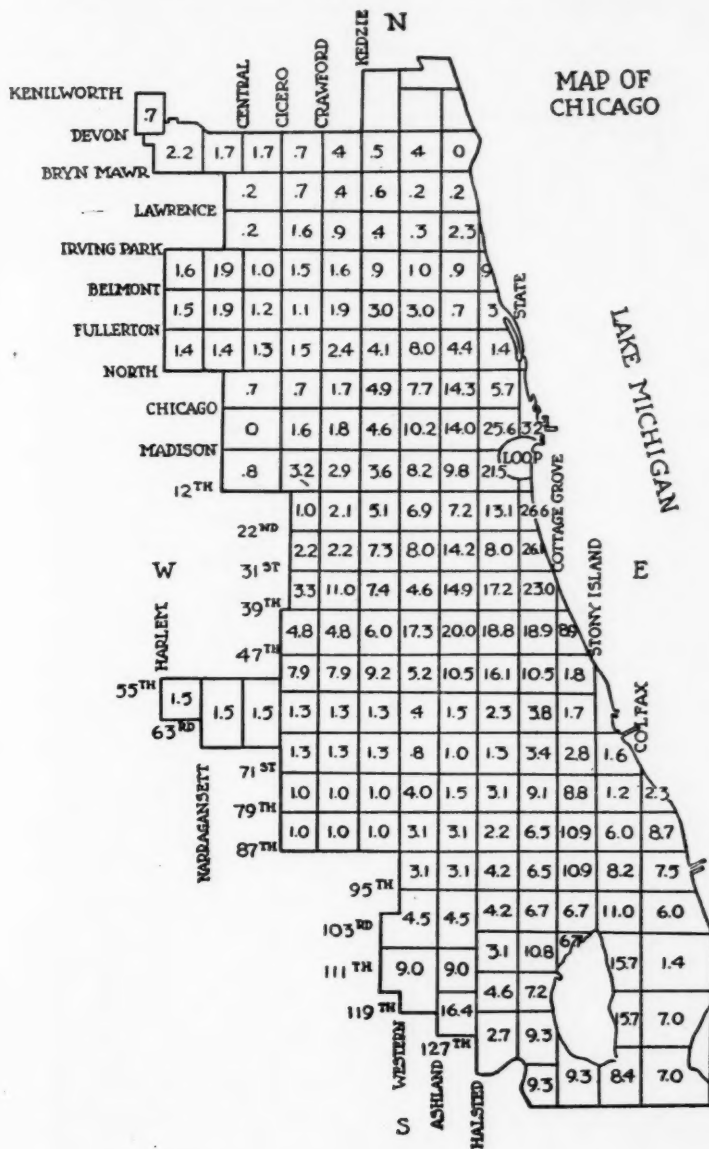
In the outlying exclusive residential districts of single family dwellings and apartment buildings the rate of delinquents is invariably low. With few exceptions the rate in these districts falls below 2.0.

The manner in which the rate of delinquency reflects the community background may be best illustrated by referring to a particular radial. For example, the rate of delinquents along radial VIII (Map 2) ranges from 23.0 to 26.6 in the area of deterioration near the Loop, while it drops to less than 2.3 in the rather exclusive residential areas of Kenwood, Hyde Park, Woodlawn and South Shore, and rises again to 7.0 in the areas adjacent to industrial centers of South Chicago.

It is interesting that the rate of delinquents in a given nationality or racial group varies widely with different sections of the city. Thus in the Negro district the rate of male delinquents varies from 26.6 in the area of greatest deterioration near the Loop, to 10.5 in the more exclusive residential area five miles from the Loop. This fact seems to suggest that delinquency is more definitely related to certain types of areas than it is to the particular nationality or racial

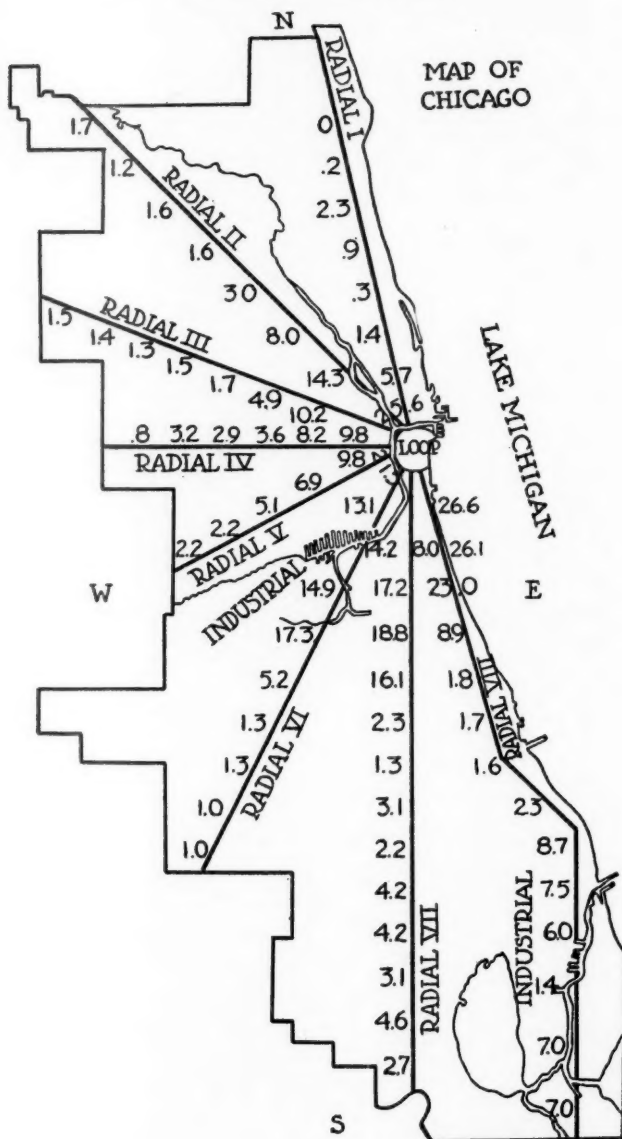
Map 1

Showing Percentage of Alleged Male Juvenile Delinquents in the Total 10 to 17 Male Population Dealt With by Police in 1926—By Mile Square Areas.



Map 2

Showing Percentage of Alleged Male Juvenile Delinquents in Total 10 to 17 Male Population Dealt With by Police in 1926—By Mile Square Areas Along Lines Radiating From the Loop.



group that occupies the area at a given time.

DELINQUENCY AS GROUP BEHAVIOR

In a study of 6,000 instances of stealing, with special reference to the number of boys involved, it was found that in 90.4 per cent of the cases, two or more boys were known to have been involved in delinquency and were consequently brought to Court. This study was based upon an analysis of the records in the Cook County Juvenile Court. Since in many cases not all the boys involved were apprehended and brought to court, it is probable that the percentage of group stealing is therefore even greater than 90.4 per cent.

Another interesting point revealed in this study is that the number of boys involved in instances of stealing varied with the type of offense and chronological age. For example, in instances of petty stealing, there were usually five or six participants, most of whom were very young offenders; whereas in instances of hold-up, a more highly specialized type of offense, there were only two or three boys involved, most of whom were older and more experienced delinquents.

This study revealed further that delinquency frequently becomes an established social tradition in gangs and is transmitted from the older members to the younger. It was not infrequent to find gangs in which the requirement for membership was participation in delinquent activities of the group. In such groups, the boy who has demonstrated his ability in delinquency or who has "done time" in one of the correctional institutions, has prestige and will play a leading role in the life of the group. It is clear that if one is to understand the delinquent behavior of a member of one of these gangs, it is necessary to know the traditions and social values of the group. The conduct of the individual member cannot be understood, much less effectively treated, except in relation to

the life of the group in which he participates.

DIFFUSION OF DELINQUENT PATTERNS

From the study of life histories of young offenders, it appears that delinquent patterns, especially those of stealing, are transmitted from one individual to another and from one group to another in much the same way that any cultural form is disseminated through society. This process by which the delinquent patterns are transmitted takes place largely through the medium of social contacts, and under the pressure of organized delinquent groups.

LOCALIZATION OF TYPES OF OFFENSES

Another very interesting finding resulting from this study is that certain types of offenses are localized in certain areas of the city. For example, cases of shoplifting in the large department stores in the Loop are concentrated for the most part in areas immediately surrounding the Loop. Cases of homo-sexual practices are concentrated largely in the rooming-house districts of the city. There are certain areas in the city, especially areas contiguous to large railroad centers, where breaking into box-cars has become a very prevalent type of delinquency. In these areas, this form of delinquency has apparently become an established pattern, and is practiced not only by the boys in the community, but by the families as well. It is interesting to note also that cases of "jack rolling" (picking the pockets of intoxicated men) are largely concentrated in rooming-house areas.

The foregoing considerations indicate that the development of delinquent behavior trends is closely related to certain characteristic social situations. The delinquent pattern of behavior emerges as a function of the situation. It follows that effective treatment of the problem of delinquency involves fundamental modification of the social situation in which the delinquent behavior has occurred.

THE STORY OF A BAD BOY

In order to illustrate concretely the close relationship between the social situation and the formation of delinquent behavior trends, the following excerpt from the autobiography of a young male offender is presented at this point. This boy lived in the delinquency area immediately west of the Loop. His delinquent career began at the age of seven in the form of truancy from school and petty stealing. These initial experiences in delinquency were immediately succeeded by the more serious offenses of shop-lifting, burglary, stealing automobiles and hold-up with a gun. The boy's story follows in his own words:

The first home that I remember was down near Taylor and Halsted Streets. We lived on the ground floor of a brick building in the rear of a grocery store. We occupied two rooms. I was three years old and my brother was ten. He attended the public school and the Jewish School. My mother attended the Synagogue every Saturday, kept the old Jewish customs, candles on Friday, Kosher house, keeping the Sabbath, etc.

My mother worked every day at that time. I played around home alone until my brother would come home after school. She worked day and night to keep our home and take care of us kids. We lived this way until I was about six. Then I started to school and my father came home. I don't remember that I was ever told anything about my father before I was six. I will relate the incidents that accompanied his entrance into the scene.

My brother was roller-skating on the sidewalk with some of his friends when he collided full speed with a short man with a Charlie Chaplin mustache, with a suitcase in his hand. The man let out a string of oaths and my brother came rushing home to tell my mother about it. I was at home at the time. My brother went back to play and the man was asking where my mother lived. The man

gave my brother a note in Jewish to give to my mother. She told him to come up and it was my father. She forgave him and he promised to stop drinking, so he stayed at our house.

My father never made good. He was always drinking and beating us up and making my mother work. My brother left school when he was twelve and then he helped my mother.

There was always quarrelling at home. There really was no home life to talk about. If my mother wasn't there, there wouldn't be anything to go home to. Our home furnishings consisted of bare necessities. There was never anything to keep me at home—just sit around and read and I wasn't much of a reader. I really had to go out of the home to have any fun. My father didn't like me; my mother was away working or tired and my brother had his own chums and didn't want me around with them. There was no home life. My father never talked with me; didn't seem to like me. I was always afraid around him; never felt that he was a father. He had a nasty temper and I was afraid of him. He favored my brother because my brother was the first born. My mother took my side against my father, but she was afraid to do very much for me.

I'd liked my brother, but I never felt close to him. He seemed lots older, more practical and always worked. He had his chums at work and I went with a bunch of crooks. He was always in the right. He never was patient with me; just thought I should do like him. I did not like to face his righteous anger.

I always loved my mother. She would tell me about God and other religious things. But when my father came home he gradually did away with everything in our home. He always talked against me in Court and wanted me sent away to institutions. I don't care for him even today.

The first time I ever stole anything I didn't realize I was stealing; I just

thought it was an interesting game. It happened when I was seven years old. I remember that quite clearly, as I had just started to school a few days before and I was in the second grade, having started to school the year before. On this day, a Saturday in late September, I was playing in front of my home with a boy by the name of J. A. He was five years older than me and lived in the same block that I did. He asked me to go along with him and he would show me something. I liked this fellow quite a bit. He was in tune to something in my heart. We had become good friends a few days before, so I went along with him. He had initiative, was full of ideas and full of fun. We lived on the northwest corner of L and W Streets, a few blocks west of the Loop. J. A. took me to a fruit store that was located about a block from my home. This fruit store had baskets, barrels and boxes containing fruit and vegetables setting out in front of it, as the weather was still quite warm. He, that is, J. A., started to walk past the fruit store and as he came to a box of fruit he took some fruit and walked on. He motioned for me to do the same thing. I waited a second, being afraid and nervous, but J. A. motioned for me to hurry and as I didn't want to be a coward, I followed and did the same thing. We each went by the store once more taking some fruit each. After we ate the fruit in the alley, he took me home again. I thought this quite an adventure and enjoyed taking the fruit very much.

That evening just before dark I collected a few of my young playmates, marched them to the fruit store and proceeded to steal a piece of fruit for each of them. They thought that I was doing wonderful and they egged me on again and again.

That night a great surprise was awaiting me; my mother needing some things from the fruit store asked me to accompany her there. Immediately on entering the store, which was the one at which my

experiences earlier in the day had occurred, the keeper informed her of everything I had done. He had seen me all the time. He said that as he knew my mother so well, he did not stop me, but had decided to tell her the next time she came in and she could punish me herself. My mother was mortified and repaid him for many times more than I had stolen.

That night I did not get a beating, but was put right to bed on arriving home. (My mother seldom beat me.) When I awoke the next morning and did not get a severe upbraiding as I had expected, not even being reminded of the event of the previous day, I did not think I had done anything serious at all. That afternoon, after school, my mother set a boy to watch me and to see that I did not leave the front of the house. I knew that this was to keep me away from the fruit store, so I was indignant, and, being headstrong, decided that I would go back to the fruit store to steal some fruit in spite of my watch dog. I not only went back, but my watch dog went, too. He thought it was great the way I was getting away with it without being caught.

During the next few days I mingled with J. A. and his chums and we stole from many fruit stores in the neighborhood. J. A. had a lot of chums; most of them were older than me, and we stole some little things every day, usually fruit from the stands and sometimes we stole things from the stores.

When I began to hang out with this bunch of boys, I began to stay out of school. None of the boys in the bunch went to school and so I didn't go. J. A. usually led the way. He, by the way, is now dead. He was shot a few years ago by the gang he was traveling with for telling their secrets to the police. He was an interesting chum and knew lots about stealing. One day he came over to my house and took me down to Roosevelt Road, a few blocks from my home. We bummed all day, going to shows and wan-

dering around the streets. At night we went to a pool-room on Roosevelt Road that had a part of a window missing. He crawled in first and I followed. He emptied the cash register and gave me two dollars and a lot of nickels and dimes. That was my first burglary, but as I look back now it seemed natural and I didn't have much fear or think it was wrong. I just went with J. A. and his bunch and we did everything together. J. A. knew how to steal and it seemed natural for me to go with him. I liked him a lot and he liked to have me with him. We didn't do much else but steal and play hookey from school. Most of the boys around there stole a little like fruit and junk, played hookey from school, and most of the older boys stole big things like cars and broke into stores.

Finally I had my first visit to the Department Stores in the Loop. J. A. and two other boys had been shoplifting things in the Loop and making lots of money. They talked a lot about it, but had never asked me to accompany them. This day when they asked me to go to the Loop I was happy and knew what we were going to do. They took me through most of the big department stores and the 5 and 10 cent stores. I was greatly impressed by the sight I saw—the crowds and big stores. My chums stole from the counters, but it was new to me, so I didn't try. There followed many more visits to the Loop and finally I began to steal little trinkets from the counters under my escort's tutoring. He knew the house detectives and spotted them for me and showed me how to slip things into my hat or put my hat on the thing I wanted to steal and then take it with my hat. We operated in different stores so the detectives would not spot us or get acquainted with us, so to speak. Within a few weeks I became an expert shoplifter. I lost interest in the companions of former days. I liked the new game of stealing I had learned, and it really was a game and I played it with

much zest and relish. I wanted to learn more about this new game and to indulge in it wholeheartedly, and I did this to the exclusion of all else. I forgot about school, almost entirely. Compared to stealing and playing in the Loop, school life was monotonous and uninteresting.

Every morning the bunch would come past my home about school time. We left home at this time to make our parents think we were going to school. It was easy for me, for my mother was working and didn't know much about me. We would sneak a ride on the elevated railway, climbing up the structure to the station, to the Loop. After getting downtown, we would make the round of the big stores. If we couldn't steal enough candy and canned goods for lunch, we would go without lunch. I do not know of anything else that interested me enough to go without a meal, but "making the big stores" did. I do not know whether a good thrashing would have cured me or not, as I never received one for stealing, just the one my father gave me when he was mad. But, anyway, the shoplifting experiences were alluring, exciting and thrilling. But underneath I kind of knew that I was sort of a social outcast when I stole. But yet I was in the grip of the bunch and led on by the enticing pleasure which we had together. There was no way out. The feeling of guilt which I had could not over-balance the strong appeal of my chums and shoplifting. At first I did not steal for gain nor out of necessity for food. I stole because it was the most fascinating thing I could do. It was a way to pass the time away, for I think I had a keener adventurous spirit than the other boys of my age, sort of more mentally alert. I didn't want to play tame games nor be confined in a school room. I wanted something more exciting. I liked the dare-devil spirit. I would walk down between the third rails on the elevated lines in the same daring spirit that I stole. It gave me a thrill, and thrilled my chums

in turn. We were all alike, daring and glad to take a chance.

When we were shoplifting we always made a game of it. For example, we might gamble on who could steal the most caps in a day, or who could steal caps from the largest number of stores in a day, or could steal in the presence of a detective and then get away. We were always daring each other that way and thinking up new schemes. This was the best part of the game. I would go into a store to steal a cap, be trying one on and when the clerk was not watching walk out of the store, leaving the old cap. With the new cap on my head I would go into another store, do the same thing as in the other store, getting a new hat and leave the one I had taken from the other place. I might do this all day and have one hat at night. It was the fun I wanted, not the hat. I kept this up for months and then began to sell the things to a man on the West Side. It was at this time that I began to steal for gain.

I never took much stolen goods to my home. My mother was strict. If I took a new cap home, I would tell her I had found it or that a boy gave it to me. Sometimes I would give the stolen cap away to another boy, tell my mother that I had lost mine, and then she would buy me another one. It was easy to get by at home, for my mother never doubted me.

I became an expert shoplifter in time. I always followed J. A. He would be walking in a store, me following, and take a ring or two from a counter, or a bottle of perfume, or a large carton of gum, stuff it into our belts under our coats, and leave the store. We would then sell the things to a fence. We could find fences who bought our goods; and then go to a show, buy something to eat, and there you are. I got so I could not only spot a house detective a mile away, but I could almost smell him. You can tell them by the way they act. If we did get caught, and we did several times, a few tears and a promise never to do it

again would be enough to make him turn us loose and sometimes he would just lead us to the door and tell us to stay out of there. Being little and very small for my age, it was easy to win the sympathy of the detective when we were caught. So on I went; you know when you get by with it once it makes it a little easier to get by with it the next time. I became cocky and self-confident and had a real pride in my ability to steal.

When I was nine years old I was arrested and placed in the Detention Home, charged with stealing and truancy. Little did they know how many crimes I had actually committed. I got by because of my size and boyish appearance.

BRIEF SUMMARY OF CASE

There are three aspects of this case which appear to be significant from the standpoint of causation. In the first place, this boy lived in the area of deterioration, around the Loop, where the conventional form of community organization has almost completely disintegrated. It is clearly revealed in the case that the community did not offer any resistance to the boy's delinquent behavior. In the second place, the family was also disintegrated and consequently exercised but little restraint over his conduct. It is possible, also, that the tensions and conflicts in the family life had an influence upon the development of the boy's undesirable emotional attitudes and ego-centric personality. Probably the most significant factor in the development of his delinquent trend was that he became a member of a gang of older delinquent boys at the age of seven. His initiation into the life of this group marks the beginning of his delinquent career. In the absence of restraining influence on the part of the family and community he continued in delinquency, becoming more and more involved in the criminal world and at the age of seventeen was committed to the State Reformatory.

III

Sex and Character

M. J. EXNER

ONE OF THE MOST significant movements in education, and in very recent years in religious education, is the movement toward utilizing the sex and reproduction group of impulses educatively for character and for social ends. There has been a growing appreciation on the part of educators, teachers, and parents of the powerful role which sex inevitably plays in human life, and of the fact that whatever else we may do in character education, if we leave this factor out of account, we are but playing about the fringe of our problem.

We have all been greatly interested in the case studies that have been presented by Dr. Mowrer, Dr. Shaw, and others. They indicate further important progress in the scientific technique of correcting maladjustments of individuals and, what is even more important, they point to principles and methods which we may apply in the regular processes of character training. After all, our real task is to render character education increasingly more successful so that the number of cases of maladjustment may be steadily decreased. This is what educators are seeking to do more and more in the realm of the sex life.

What are some of the elements of the problem? We may ask first, what are the raw materials of character? What is it in the individual that is educable? He comes into the world a mere bundle of inborn impulses which impel him to certain lines of responses and behavior that tend to adapt him to the necessary conditions of life, so that he may survive and succeed. These impulses are neither good nor bad in themselves. They have no moral quality. They may become con-

structive or destructive according to the direction and use that is given them. They are the raw materials out of which personality and character must be formed. Now the sex-reproduction group of the native impulses are the most powerful and pervasive. They cut through the whole of life, from its purely physical to its highest spiritual aspects. They are most intimately tied up with the emotional life of the individual in which the real springs of action and behavior lie. These basic facts alone render it imperative that the sex factor be given due consideration in character education.

Until comparatively recent years parents and teachers have rested in the belief that no particular sex problem arises in the lives of the young until they become conscious of sex impulses in adolescent years. We have come to know better. We know that the individual is a sexual being from birth. The primary, undifferentiated sex cells are the most determining factor in physical, mental, and temperamental development. By their influence the child is predisposed to reactions, attitudes, and habits which demand educational handling.

Nature sees to it that individuals come into the world about half and half males and females. The sex differences, and the attractions and impulses that grow out of them, compose the most powerful undercurrent of the world's life. This is the source of sex companionship, of mating, of the family and the home, and of organized society. Nature has created a sex situation which we may ignore in education only at our peril.

One of the child's most important native gifts is curiosity—the desire to in-

investigate and know. It relates him to his world; it is that upon which he builds his philosophy, his science, his religion. The curiosity of the child tends to be peculiarly keen about matters of sex and reproduction. The manner in which and the sources from which that curiosity is satisfied determine largely the sex attitude and the atmosphere of the child, and this attitude and atmosphere are powerful factors in his developing character and later life adjustments. To let the child get his impressions and interpretations of sex from the general environment alone is a most short sighted folly.

The question is still asked sometimes as to whether children should be given sex instruction. Such a question is futile. We have no choice as to that. Sex impressions and information come to every child from his environment every day of his life; from the family relationship, observations in the animal world, newspapers, magazines, bill boards, movies, the theatre and, perhaps most important, from playmates. Every normal child by the time he has reached the age of seven to nine years, has acquired a very substantial sex education in this way. It is usually of a badly distorted, exaggerated character, clothed in an unwholesome or vicious atmosphere. Our only choice in the matter is as to the sex education that shall make the dominant character forming impressions. It is the task and the privilege of parents and teachers to forestall and keep ahead of the street with correct enlightenment clothed in an atmosphere of normality and respect.

Some years ago I made a study of nearly a thousand college men as to the age at which they received their first permanent impressions about sex; the sources from which they came; and their opinions as to the effect these impressions had upon their lives. The study was made carefully and in a way fairly to represent the college men of the United

States except those of the South. Sixty-four percent of these college men stated that they had received their early sex impressions before the age of eleven; $87\frac{1}{2}$ before the age of 13; $9\frac{1}{2}$ years was the average age at which these first permanent impressions came. This being the average, it means that for many they ranged down as early as three and four years of age.

First striking impressions tend to be most lasting. It is important, therefore, that the early sex impressions of the child shall come from responsible sources and that they be wholesomely interpreted. Let us see the sources from which these college men had received their early sex impressions. $91\frac{1}{2}$ percent stated that they got them from distinctly unwholesome sources; $80\frac{1}{2}$ percent got them from other boys, mostly from boys a little older; and only 4 percent got them from their parents. While the situation as to the functioning of the home in this matter has improved to a considerable degree since this study was made, the significance of the data for the present day still remains.

From the earliest years of the child's life it should be the objective of the home, the school, and every agency dealing with the child, to preserve in him a wholesome, respectful, clean minded scientific, unemotional attitude toward sex and reproduction—as the most safeguarding acquisition for meeting successfully and constructively the sex problems which come with adolescence. If we have succeeded in bringing the child to adolescent years with such a wholesome background, the problems of that difficult period will be greatly minimized.

I cannot take time to do more than hint at the further sex education needed during the years of adolescence. New and powerful factors enter into the problem. The awakening of sex consciousness brings a strongly psychic urge toward the opposite sex—sex attraction.

It ushers the boy and girl into a new world, a world of love, romance, and tremendously vital experiences. The psychic aspect of sex attraction becomes powerfully reinforced by a physiological urge created by the hormones of the sex glands. When we add to this the fact that the modern adolescent lives in an environment powerfully stimulating sexually, we can appreciate that the situation creates for the adolescent boy and girl a problem of adjustment of no mean

magnitude. It calls for the most intelligent and sympathetic help and guidance of which enlightened adults are capable. Youth needs early an understanding and appreciation of the meaning of it all such as will aid them in adjusting the sex factor harmoniously in their philosophy of life and so help to assure success in love, marriage, parenthood, and home making, the great experiences in which the real fulfillment of life and social progress are to be found.

IV

Character Education and the Clinic

JOHN J. B. MORGAN

THE CLINICAL APPROACH to the study of character development seems to us to have great promise. In Evanston we have been carrying on clinical work in connection with Northwestern University for four years. We began in a very simple manner with a very small organization and have grown steadily largely through the enthusiastic co-operation of various organizations. Our first encouragement came from the public schools and our continued functioning has been in close harmony with them. Financial support has been furnished by the Junior League, and our remedial work has been made possible through the help of hospitals, Y. M. C. A., police department, churches, social charities, the big brother movement, Boy Scouts and child welfare organizations. A clinic cannot effect a re-education program. This must be accomplished through the coordination of effort of every organization concerned with the welfare of youth.

If a child is brought to a psychological clinic it is usually because he has done something which his supervisors do not like or because he has failed to do some task they wished him to perform. The question that is usually asked when a

child is delinquent is, "What shall we do to him?" That little preposition indicates a great difference in the attitude behind the question. Furthermore, if our work is to be effective it cannot be motivated by mere sentimentality but must be the expression of an attempt to make a scientific analysis of a child's conduct, and what we do *for* him must be directly indicated by this analysis.

Before we know what to do for a child we must know why he has done the thing in question. In searching for motives the tendency of the layman is to blame the conduct on some superficial motive. They blame it on bad companions, on living conditions, or on some environmental accident. We assume that these things, if they are operative, are merely a part of the child's training. The important thing is not the presence of these factors, but an understanding of how he has been influenced by them. This influence is not a passive type of thing but includes the manner in which he has responded to the various situations from very early life through childhood and adolescence, and into adult life. In short, we assume that, no matter how peculiar conduct may be, it is but an expression of the lessons the individual has learned.

The task of the clinician is to trace the type of education in behavior that the person has received. This training may be intentional or accidental but its effectiveness is not in proportion to the intent of his teachers. Some of the most significant things that we learn are not through the intentional efforts of anyone.

In the search for the various elements which have influenced the child's training use is made of all the agencies which we have mentioned. By piecing together all the information from these various sources we are able to obtain a cross section of the child's personality. In the light of such a personality sketch, the conduct which led to his immediate reference to the clinic is only one element. It is a "symptom," an indicator of the effect his various lessons have had upon him. His conduct, instead of being evidence of some pernicious tendency for which the child should be made to suffer, is simply the logical outcome of what has preceded, and he deserves sympathy and help more than retribution and disapproval.

Since his conduct depends in large part upon his training, the cause of the personality difficulty is usually to be found in the treatment he has received, in the attitude of those who have had him in charge. Our attempt to discover the nature of these attitudes and their effect is not to fix the blame on any one. Blame implies that some one should be made to suffer for his defection. We search for causes so that we may be able to apply a remedy and not so that we may censure any one.

A brief sketch of a case study will illustrate the operation of these principles. A boy six and a half years of age was brought to the clinic with the report that the child was apparently feeble-minded. He sat in school with a vacant stare upon his face when he was asked a question. His usual response to an insistent question was that he did not know. On the playground he stayed

aloof from the other boys, apparently not able to perceive the significance of the games they played. An intelligence test revealed the fact that he was not feeble-minded. However, a peculiar characteristic was noted. When asked a perfectly objective question, he would reply in a semi-automatic fashion, but when asked any question which had any personal implication he would not only become mute but would try to divert the attention of the examiner if he became too insistent in his demands for a reply. He was obviously on the defensive and was rather clever in avoiding any self-revelation. There was not enough information to be secured by quizzing him to explain his trouble.

When he was taken into the room where his mother, grandmother, and the school nurse were talking to our social worker he immediately ran to his grandmother and crawled up on her lap. Although the conversation was not concerning him at the time he sat glaring at his mother, clenching his fists and gritting his teeth in obvious dislike.

Taking the mother to one side, we asked her what might have caused her boy to dislike her so intensely. After a certain amount of evasion she eventually confessed that a short time after the boy had started to school a neighbor boy had informed her that her son had done some act which, to her, was very pernicious and she determined she would see that it never happened again. Consequently, when he returned from school she asked him if he had done the act which had been reported to her. At first he denied that he had done it. Such a falsehood is, of course, the natural reaction to being asked directly if one is guilty of a fault. By persistent questioning she elicited a confession, whereupon she gave him a severe whipping. She concluded her story by stating with an obvious feeling of elation and victory that he had never repeated the act.

As stated in this fashion the whole sit-

uation is very clear. The mother thought that she was teaching her boy to be good, but in reality she had taught him to mistrust people. She, his best friend, had betrayed him, although with the best of intentions. He would not confide in anyone else and had learned that his safety depended upon avoiding social relations with the other boys and keeping his own counsel. The obvious solution was to change his attitude to one of confidence in others. How could this result be accomplished?

The key to the understanding of this boy was an appreciation of his attitude toward other people. In a majority of cases, if we understand the child's social attitude we have taken our first step toward readjustment. In doing this we make use of all the organizations we can. It may be that the church, the Y. M. C. A., the Boy Scouts, a neighborhood gang, the big brother organization, or the school furnishes the best plan of attack. It is essential to use the person or organization that logically fits into the situation rather than to make the child fit into some cut and dried program. If we try one organization and the child does not respond, we conclude that it is because we have not treated him correctly and not that the child is to blame for not responding to our efforts.

In this case we decided to use the school nurse. She had a good personality and the boy appeared to like her. The usual method of giving him presents, playing with him, and attempting to make him feel at home with us not being effective, we tried more drastic methods. We told him that we knew all that he had done and that we did not care about it. We detailed his acts to him and continued to talk about them in a matter of fact way until he was convinced that we were not going to betray him. In this way we changed his attitude toward people, and his whole reaction to school and comrades changed. Two years later the boy was reported to be getting along in

school and the mother was delighted that her boy was again normal.

I am convinced that if mental hygiene is to be at all effective it must be operative through the home and school. Some persons have advocated an increase in the number of clinics for this purpose. They have a definite function, but the crux of the situation lies in proper personality education and a clinic cannot accomplish this in itself. A clinic may analyze the cause of the difficulty, but it must have the active cooperation of educational agencies or its work does not amount to much.

Rather than the establishment of a clinic in every school, I would educate parents and teachers in the principles of personality training. What people need is to have access to persons who will give them a sympathetic hearing, and such a hearing cannot be given if the child has the idea that the clinic to which he is taken is for peculiar people. We have exerted a great amount of effort toward making the children feel that our clinic is not for queer people but a place to have a good time, and we feel we have accomplished that end. They look upon those in the clinic as their best friends to whom they can talk freely. Sometimes the mere fact that they feel that someone is interested in them is enough to change their whole attitude toward life and they go back to school determined to make good, not because we have scolded them or even given them advice, but because we have merely listened to them with interest and sympathy.

We are not so much interested in endeavoring to check some form of conduct as we are in discovering the motivation behind the conduct. Having discovered the motivation we try to change that so the child wants to do something different from the type of thing that has gotten him into difficulty. In a word, we try to make our children adjust better to other people.

PROBLEMS OF ADJUSTMENT

Changing Newspapers in a Changing World

WILLARD GROSVENOR BLEYER

SCARCELY a month passes without the publication of at least one magazine article criticizing American newspapers and the trends in American journalism. Much of this criticism of the press suffers from two weaknesses: it lacks historical perspective; and it fails to consider the influence exerted by social, political, and economic conditions on the character of our newspapers.

Critics of our present day press are prone to hark back to the so-called "Golden Age" of personal journalism when great editorial writers such as Greeley, Bowles, and Godkin were outstanding national figures. Few of these critics, however, seem to have looked over the files of the newspapers that these men edited. If they had, they would have realized how inadequate a picture of the world's doings these papers presented to their readers. The Golden Age of American journalism was one of "views-papers" rather than of "news-papers."

Critics also forget that personal journalism was a part of nineteenth century individualism in business, an individualism that in the twentieth century has everywhere given way to impersonal corporate ownership and control. Bennett, Greeley and Bowles were the owners of the papers they edited. Outstanding personal leadership in American life, except perhaps in the field of politics, is

now far less conspicuous than it was a generation or two ago.

Everyone recognizes the fact that radical changes have taken place in this country during the last generation, but the effect of these changes on newspapers seems to have eluded most of the critics of the press. The *first* of these great changes is the more extensive use of machinery. *Second* is mass production and the standardization of products, caused by the greater use of machinery. *Third* is the organization of huge units of production and distribution to facilitate mass production and to insure the widest possible sale of machine made, standardized products. The *fourth* is the development of much more rapid means of transportation and communication, including automobiles, aeroplanes, telephones, wireless, automatic printing telegraph machines, typewriters, motion pictures and phonographs. *Fifth* is the shifting of population from the country to the city, and the consequent growth in the size of cities, largely as a result of the increase in manufacturing and trade. *Sixth* is the speeding up of the whole tempo of life and the resulting high nervous tension, due to machinery, rapid transportation, and the complexities of urban life.

The daily newspaper of today is a mirror reflecting all the interesting phases of this hectic life we are leading. It is edited and published by men and women in the midst of this whirl of activities,

for city readers who are living at an equally rapid pace. It is a machine made, standardized product that can be turned out at the rate of hundreds of thousands of copies an hour—a product of type-writers, telephones, wireless, printing telegraph machines, cameras, photo-mechanical engraving processes, linotypes, stereotyping machines, huge presses—a product distributed speedily by auto trucks, motor buses, railroads, and even aeroplanes. Newspaper publishing has become a big business enterprise, subject to the same conditions as other big businesses. Consolidations have reduced the number of newspapers in many cities, and as a result the units of newspaper production have become larger and larger. The cash value of successful newspapers runs into tens of millions of dollars. Daily newspapers, like retail stores, are linked up into chains owned by a single huge corporation or by a holding company. Personal editor-ownership of large daily papers has everywhere given way to corporate control.

When you glance through your favorite daily paper, you may lament the fact that over half of its pages are filled with advertisements. But remember that hundreds of manufacturers of automobiles, tooth pastes, cigarettes, electric washing machines, chewing gum, and toilet soap, must sell their products if mass production of these standardized products is to be maintained. Remember, too, that local stores, many of them linked up with great national chains, must sell their goods, for they are the selling units of the mass-producing factories. Newspaper advertising is one effective form of salesmanship—printed salesmanship. Goods must be made and sold in huge quantities to maintain prosperity, and the last presidential election seems to show that Americans want prosperity above all else.

When you read your favorite newspaper, you may also lament the fact that its contents are very much like those of

many other papers. Remember that standardization is a vital part of mass production, and that newspapers, like other products, inevitably tend to become standardized. The reason is obvious. Three great press associations, with correspondents all over this country and in foreign capitals, supply American newspapers with news in the same or similar form, because, under this system of mass production and transmission, standardized news can be furnished in much larger quantities, at much lower cost, than individual newspapers could secure it for themselves. National syndicates supply hundreds of newspapers with the same illustrations, the same special articles, the same comics, the same advice on how to be healthy, wealthy, and happy in love affairs, because such standardized material can be supplied in quantities to an extent that few individual papers could otherwise afford. Yes, our newspapers are standardized, just as our food, our clothes, our "movies," our popular music, and our automobiles are standardized.

When you read your favorite newspaper, you may likewise regret the fact that it is filled with striking headlines, dramatic accounts of crime and scandal, trivial news stories, superficial articles, comic strips, and commonplace advice. Remember that most newspapers come to us in the evening after the average reader has had a tiring day, and when he or she seeks relaxation and amusement, not instruction or information, unless it is given in an attractive form. The average American has four possible after dinner diversions—he may go to the movies, he may tune in his radio set, he may take a spin in his auto, or he may read his evening paper, and when that is finished, he may while away the rest of the evening with a detective story, a murder mystery novel, the latest best seller, or a popular fiction magazine. All these attractions are competing for his attention.

How does the average newspaper meet

these competitors? It gives him news in human interest form, the little tragedies and comedies of every day life, the drama of crime and scandal, for, if it does not, he will find them at the movies, or in the detective or murder mystery novel, or fiction magazine. Unless the non-news features of his paper are light, bright, and entertaining, he will tune in his radio and get amusement aplenty. Or, if his newspaper bores him with heavy articles and editorials about foreign affairs, or about the economics of selling on the installment plan, he and his wife may jump into the auto, bought on that plan, and spend the evening speeding through the country.

From one point of view, the publishing of a newspaper is a commercial enterprise, in which the publisher is competing, not only with other newspapers in the community, but with other business men engaged in furnishing entertainment and amusement in various forms. He is trying to meet this competition by satisfying his readers—by giving them what they want, or seem to want. Moreover, he must satisfy the largest possible number of men and women in the community, in order to obtain the largest possible circulation. Such a circulation is essential, because advertisers desire their announcements to go to as large a potential buying public as possible. There are two reasons why the newspaper publisher tries to secure as much advertising as he can: First, most newspaper readers want the information that advertisements contain, and would not be satisfied if "ads" were excluded; and second, the receipts from the sale of advertising space pay from two-thirds to five-sixths of the cost of producing the newspaper. When you pay three cents for a 24-page daily paper—one-fifth of the price of an ice-cream soda, a cigar, or a package of cigarettes—you get from 75,000 to 100,000 words of reading matter, exclusive of advertisements, or as many as constitute the average novel. The only reason

why the paper can be sold for so low a price is that advertisers are willing to pay enough to make up the difference between the cost of producing a paper and the price charged for it.

As a business enterprise, newspaper publishing has undergone the same changes that American business in general has experienced in the last forty years. Mergers, consolidations, eliminations of small firms, huge producing companies, chains of stores, have been characteristic of developments in manufacturing and retailing. Newspapers have followed the prevailing trend, and doubtless will continue to follow it. Thirty years ago in Chicago, for example, there were six morning papers printed in English; today there are two. The *Chicago Herald and Examiner* represents the merging of the *Chicago Times*, the *Chicago Record*, the *Chicago Inter Ocean*, the *Chicago Herald*, and the *Chicago Examiner*—five papers in all. During the thirteen years before his death in 1925, Frank A. Munsey, through consolidations, practically wiped out in New York City alone six well known daily papers. Most of our cities have fewer dailies today than they had twenty-five years ago, despite the fact that they have increased greatly in population. The total number of daily papers in this country has been steadily decreasing during the last generation. Instead of a large number of papers, many of them struggling to get along, we have a few strong, financially successful ones, with large circulations.

So, too, chain stores have their parallel in chains of newspapers. Mr. Hearst, for example, now has 28 daily and Sunday papers, a chain that extends from New York to San Francisco and from Milwaukee to Fort Worth. He claims that his papers are read by over 20,000,000 persons. The Scripps-Howard chain now numbers 25 dailies published in widely separated cities. Today there are some 55 chains of daily papers, and

almost every month brings news of additions to these combinations.

Because newspaper publishing has become a big business, the business department of most papers has developed until now it tends to overshadow the news and editorial departments. This is not surprising when we consider the value of newspapers. Two years ago when its owner died, the *Chicago Daily News* was valued at \$19,000,000. The same year the *Kansas City Star* sold for \$11,000,000. The *New York Times* is capitalized for \$16,000,000 and is worth much more. Its gross receipts exceed \$20,000,000 a year. Men in charge of such big business undertakings must be big business men. One consequence of this situation is that heads of the business, advertising, circulation, and promotion departments not infrequently receive larger salaries than do editorial writers, managing editors, and city editors. In this matter, again, newspapers reflect the general tendency of American life to reward men in executive positions in big business corporations with larger salaries than are paid to their engineers, chemists, and other technical experts. Men who make money are considered more important than men who supply ideas.

The magnitude of this business of newspaper publishing has its advantages and its disadvantages. A newspaper that is financially strong and has a large circulation can be much more independent in its news and editorial columns than can a smaller paper that has less financial stability. A big, successful paper can exclude undesirable advertising and can withstand all attempts on the part of advertisers to dictate its policies. As long as it has the confidence and support of its readers, advertisers must use its columns, under whatever restrictions it may impose on them. Today most large, successful, self-respecting newspapers have little or no objectionable advertising, and do not permit advertisers to

interfere with their news or editorial policies.

On the other hand, large profitable newspapers, like all large successful business corporations, tend to be ultra-conservative. They are naturally inclined to favor the *status quo*, particularly when the existing order of things seems to spell business prosperity. They are not inclined to advocate new and untried schemes, to encourage political, social, or economic experiments. But this again seems to be the temper of the American people as a whole in this era of unexampled prosperity.

Another disadvantage of the magnitude of the newspaper business is that it has become difficult, if not impossible, to start new daily papers without a very large amount of capital. Time was when a James Gordon Bennett or a Horace Greeley could launch a paper in New York City with a few thousand dollars and could develop a *New York Herald* or a *New York Tribune* into a journal of nation wide influence. That day has long since passed. But it would be just as difficult for a man with a small capital to establish a new automobile company and compete successfully with Henry Ford or General Motors Corporation. Whatever improvements may be made in American journalism will come about not through the establishment of new papers, but through remodeling those that we now have with us.

Thus far we have considered the newspaper only as a privately owned business enterprise subject to the same influences as are other big business undertakings. But such an analysis of the press, true though it may be in every respect, does not satisfy us. The reason is that we have always regarded the newspaper as a quasi-public institution, essential to the success of democratic government and society.

From the establishment of these United States as the first great experiment in a government of the people, for the people,

and by the people, it has been proclaimed that the basis of democracy is public opinion, and that newspapers are essential to the formation of such opinion. With the development of sociology and social psychology, we have also come to recognize the newspaper as a social institution and an important means of social control.

How to bring about a satisfactory adjustment between these two phases of the press—the business side of newspaper publishing and its responsibilities as a social institution—constitutes the real problem of present day journalism. On the one hand, we have a public accustomed to paying two or three cents for a daily paper the production of which costs from three to five times that amount. This newspaper reading public assumes no responsibility for the support, beyond purchasing and reading it as long as it pleases them to do so. If the paper ceases to satisfy them, they feel no obligation to continue to buy it. Editors and publishers, therefore, are prone to shape their news and editorial policies to suit the prevailing opinions, sentiments, prejudices, and tastes of the largest possible number of readers and not to offend their advertisers. They are not inclined to risk the loss of patronage of any considerable number of subscribers or advertisers by espousing unpopular causes, by printing much news favorable to men or measures that are distasteful to their readers, or by publishing such parts of the truth as is unpalatable to their readers. Newspapers, like other commodities, must satisfy their customers.

On the other hand, if the "food of opinion is the news of the day," newspapers should give that food, uncolored and unadulterated, even though their readers may prefer to have such food served to them in a highly colored, highly seasoned form. They should present the truth, however unpalatable it may be. In the editorial columns, likewise, the press

should support all righteous causes, even though to do so means that it will run counter to the opinions and prejudices of readers and advertisers. Yet to do these things under present conditions may spell ruin to the papers that have the temerity to be unpopular.

In the last analysis, I believe that at least half of the responsibility for the solution of the problem rests with readers and advertisers. What newspapers need today is more discriminating, more thoughtful readers, who are willing to spend enough time every day in newspaper reading to appreciate what the newspaper is giving them and what it is not giving them: how the newspaper is presenting news and comment, and how it might be presenting these things. Readers and advertisers should not be blinded by fixed opinions and prejudices to such an extent that they are unwilling to see in print facts, ideas, beliefs, and opinions that differ from their own. They must realize that all sides, all parties, all sects, all sincere men and women have a right to be heard through the columns of the press. They should understand fully the function of the press in a democracy and should give their heartiest support to those newspapers that are performing that function most satisfactorily.

The other half of the solution rests with newspaper editors and publishers. They must recognize that the newspaper is a social institution, with duties and responsibilities to the community and the state. They must not be blinded by competition and the desire to make money to such an extent that they will knowingly print news and features that are anti-social in their effects. They must seek constantly to give space and prominence to significant rather than to trivial news. They must arouse and keep alive the interest of their readers in the many men and many measures, local, state, national, and international, concerning which readers as citizens should form intelligent

opinions and cast intelligent votes. They must always keep before themselves the ideal of the daily newspaper set forth by Joseph Pulitzer of the *New York World* when he said, it must be "both a daily school-house and a daily forum—both a daily teacher and a daily tribune—an instrument of justice, a terror to crime, an aid to education, an exponent of true

Americanism;" it must be "forever unsatisfied with merely printing news—forever fighting every form of wrong—forever independent—forever advancing in enlightenment and progress—forever wedded to truly democratic ideas—forever aspiring to be a moral force—forever rising to a higher plane of perfection as a public institution."

A Clinical View of Factors Involved in Personal Adjustment

JOHN J. B. MORGAN

A PSYCHOLOGICAL CLINIC furnishes an ideal setting in which to study the problems of personal adjustment. Each problem that is presented brings out in a striking manner some factor in human adjustment which would very likely be overlooked were it found only in moderate degree in a normal person. When a patient who has failed in some particular is brought to the clinic we are forced to attempt to state very clearly just what the nature of the failure is. We must get away from vague generalities and search out specific details. The very attempt to put our finger on the exact cause of the trouble clarifies our thinking.

Furthermore, an attempt to help the individual to adjust constitutes a real experiment in personality. When we have arrived at a theory as to the cause of his failure, a change in his environment, designed to effect a readjustment, will indicate through observation of its success or failure whether our analysis of the situation has been correct or in error.

In the clinic we study people as they actually are and very often we find that our pet theories are worthless when we attempt to apply them to actual life. Nothing will serve to show the futility of

mere speculation as to the nature of personality more than to study intimately the failures that confront people of all sorts in their attempt to adjust themselves to the society in which they find themselves.

Through a period of nearly four years we have examined at the Northwestern Psychological Clinic well over a thousand individuals, most of them children, who were referred to us for a great variety of reasons. Most of these were not particularly abnormal. They were what would be called normal children who had some minor adjustment problem with which they were struggling and which we attempted to help them solve.

The reasons why they were referred to us may indicate some of the types of difficulty. Half of them had difficulties with one or more school subjects. In many of these cases the problem was not a deficiency in intelligence but was based on some other condition. About ten percent had failed to adjust in some manner to the school discipline. Some of the specific complaints were undependability, lack of submission to discipline, bad conduct, mischief making, rebellion, interruption of the teacher, talking, and the like. Seven percent had a wrong emotional attitude toward the school work

expressed by such complaints as lack of concentration, refusal to work, hatred of school, lack of motivation, failure to finish project, sleepiness, truancy, and the like.

A number were referred for anti-social acts such as lying, queer fabrications, begging, stealing, forgery, cheating, vandalism, fighting, bad language, uncleanness, and the like. Anti-social attitudes were: always wants his own way, teasing other children, playing mean tricks, having a grudge against society, not playing fairly, avoiding other children, feeling he is imposed upon, and the like. Some personality traits reported were: stubbornness, sullenness, violent temper, bullying, irritability, pouting, carelessness, superior attitude, fearfulness, dreaminess, inactivity, emotional instability, hyperactivity, emotional sensitivity, and the like.

With such an array of complaints it will be seen that the solutions are individual problems and in each case the factors will be different. One of the fundamental principles of clinical practice is that every case is unique and must be dealt with differently. However, certain general principles evolve from such work which throw light on human adjustments in general, and it is with a few of these general principles that we shall concern ourselves at this time.

All education is designed to mold conduct, to modify the individual so that he does things according to social traditions. The cases that are referred to a clinic are of individuals whose conduct indicates that they are not conforming. It is also evident that the traditional methods of control have failed. The usual practice when this happens is to blame the failure on the child, but we have come to the conclusion that such failures throw a tremendous amount of light upon the defects in our educational procedure.

Most children are so adaptable that

they adjust in spite of the treatment they receive. It is no argument in favor of a system that with any procedure a large proportion of the children get along fairly well, but it is simply evidence of the ability of human beings to adjust to difficult situations. Consequently, the study of those who do not adjust should be regarded as having real value in pointing out the weaknesses of the traditional system.

In some situations we have found that the question which confronts us is not why a few children should be bad but why any of them should be good. In other words, while a superficial view of life makes us worship our methods of education and makes us pessimistic when we see those who are failing to respond to it, the clinical view makes us very optimistic over the ability of human beings to adjust to life and makes us very critical of some of the devices used by educators to get a superficial conformity to restraint while the individual is developing a pernicious and non-social attitude toward life in general.

The same sort of conduct may be motivated by a vast number of attitudes. For instance, take the common act of stealing. So often we hear the question, "How can I make my child honest?" Such a question places too much weight upon external conformity and shows a lack of appreciation of the fact that a great number of situations can cause dishonesty and that an honest person may be so from a great number of causes.

In studying a number of cases of stealing which sounded very similar we found a variety of causal factors, a few of which are as follows:

One child had been denied toys to such an extent that he learned to get them by stealing.

Another had developed a love for money which amounted to a fetish because her father was so scrupulously

honest that she had been taught unduly to revere money.

Another thought that the attempts of adults to keep him from stealing were a challenge to him to outwit them. It was a game he was playing.

Another had developed a cynical attitude and stated that adults were hypocrites and that everybody was a thief but that most people pretended they were honest.

Another had been cheated, according to his notion, and his stealing was a personal retaliation.

All these are fairly obvious, but the clinician has to be on the lookout for still more complex causal factors. The citation of the outstanding features in a case will show how stealing can be based on exceedingly complicated factors. A boy of fourteen, who had the physical development of a boy of sixteen, was brought to us for stealing some articles from the school. His record up to this time had been unimpeachable. It was obvious that the causal elements in the case were not of the ordinary sort. After investigating the case from every angle we learned that his mother had taught him that sexual conduct was a form of stealing. Sex morality to her was synonymous with a strict sense of property rights. His stealing had been motivated by a deep seated conflict of an entirely different order. His stealing was cured by some rational social hygiene education given by someone other than his mother.

With all other forms of conduct, whether considered moral or immoral, the same principle operates. We cannot explain the act by a study of the act alone. It should be regarded merely as an indicator which points to the cause of the conduct. This cause must be discovered by some indirect means.

What indirect means can be used? A great deal of work has been done by sociologists by means of statistics, and we hear a great deal about correlations be-

tween certain types of conduct and the size of families, economic status, housing facilities, neighborhood conditions, alcoholism, and the like. All these studies are suggestive, but they are of little value when it comes to a study of individual personality.

In our clinical work we have found that if we can get a cross section of the *attitudes* of the individual we have usually an adequate explanation of his conduct. Let me explain in a little detail the distinction between what appears to be an accidental environmental condition and a fundamental attitude. Suppose we find a boy who has stolen, and upon investigation discover that he lives in a very sordid home and that upon the occasion of his stealing he was accompanied by another boy who was schooled in crime. Superficially we might conclude that the sordid home and the pernicious influence of his comrade are the important factors. The obvious remedy is to place him in a better home and to keep him from evil comrades.

This might be effective but too often it fails. We would be able to predict beforehand whether it would fail or succeed if we had gone a little deeper and discovered the attitude of the boy toward his delinquency. One does not succumb to the temptation of others unless he is nearly ready to do the suggested act anyway. Blaming it on the other fellow is too often an easy way to evade punishment.

If I am looking longingly at a bit of money and am tempted to steal it and as I look a comrade says, "Take it, no one will see you," I might blame my theft on the other fellow when the truth of the matter is I was about ready to take it before he spoke. His suggestion was merely a trigger which set off an act that I was about ready to perform. If we fail to change the fundamental attitude and change the environment instead, our subject can easily find another person to

give him evil suggestions. The superficial investigator is then likely to conclude that the person was born in sin and that he persists in it in spite of help; or he may fall back upon some superficial aphorism, as "Birds of a feather flock together," or "Blood is thicker than water."

In other words, we need sorely to learn this lesson. If, after we discover some delinquency in a child and subject him to a certain treatment, he continues his delinquency, it is evident that we have been wrong in our diagnosis and prescription and not that our subject is hopeless. If a physician fails to cure a patient, he does not get angry at the disease or the patient, he realizes that he needs to do some more research. We need to take the same attitude toward personality deviations as the physician takes toward disease. We will not cure such a thing as stealing by getting angry at the thief any more than a physician can cure tuberculosis by getting angry at the tubercle bacillus.

If, then, we are right in our contention that conduct is determined by the fundamental attitude of the individual, and that modification of personality involves a change in attitudes more than a change in overt behavior, our whole study resolves itself into an investigation of these attitudes. Of what does an attitude consist, from where does it spring, how can we find out what the attitude of a person is, and how may it be changed? Clinical investigations have thrown a tremendous amount of light on these questions and we shall try to answer them.

Our first question is, *What is an attitude?* It is primarily our emotional reaction toward a specific thing. Since civilization is taken up largely with concealing emotions and presenting instead some rational basis for conduct, attitudes appear largely as intellectual views. But a study of personalities convinces one that the intellectual component is a superficial part of an attitude and is presented to justify our feelings. In other

words we are continually advancing reasons to conceal and justify our feelings, a defence device which psychologists have chosen to call rationalization. That this is a clever device is evidenced by the fact that we can all see the process in the other fellow, and know when he is rationalizing, but we can seldom observe it in ourselves.

We can never understand people until we learn to look beneath their statements of beliefs or theories and discover how they themselves feel about them. Recent studies have shown that the delinquent individual usually knows a great deal about the virtues and believes in them. He is very much inclined to be religious and wear the outward appearance of virtue. As Sidney Smith quoted in one of his recent cartoons, "When you see a man with a great deal of sanctity displayed in his front window—he keeps a very small stock within." If we can grasp this truth without being affected by its cynicism we have taken the first step toward human understanding.

Our second question is, *Where did these attitudes come from?* This is a fundamental question, and an understanding of the development of attitudes gives us a key to the whole situation.

Before I state what I consider to be the genesis of attitudes I wish to get rid of a few erroneous views.

An old theory expounded by St. Augustine was the doctrine of inbred sin. Each man is born with certain emotional trends which are pernicious and from which he must flee as from a plague. Various devices have been advocated to help the individual do this. One is to have a tremendous emotional upheaval called conversion, and another is gradually to teach him some better attitudes in order to drown out the inborn ones.

We do not question the value of emotional crises in certain periods of a person's career. We recognize that a per-

son may fall in love, that he may be thrilled by a fine work of art or a great personality, and his entire life be changed because of such an experience. Nor do we object to training a person to get a better view of life. We do object to the underlying philosophy that often pervades such training, the philosophy that man is inherently bad and that the purpose of the education or the crisis is to get the badness out of him.

A second view just about as pernicious is that, while the attitude may not be the result of a universal tendency to sin, it is a direct inheritance from one's parents. One cannot be a clinician very long until it becomes forced upon him that this is a silly excuse on the part of the parent to cover his own errors in training. We inherit our physical organism. The color of our eyes and hair and the length of our nose are likely to be inherited. We no doubt inherit a certain glandular constitution which may determine whether we are fat or thin, but no biologist has ever shown that if a man stole a horse two generations ago his grandson will have a tendency to steal an automobile as a consequence.

On the other hand, evidence is accumulating that attitudes are merely conditioned reflexes. Most of you know what psychologists mean by the term conditioned reflexes. The classic illustration is about as follows: If you show a dog a piece of meat his mouth will water. If you ring a bell it will not water. Show the meat at the same time that you ring the bell on several occasions and you will find that when you ring the bell without showing the meat his mouth will water. This is a simple physiological reaction, but the principle will explain the formation of more complex emotional attitudes.

For example I know a boy who hates orange juice. That seems absurd until we learn how he came to hate it. He used to love orange juice but hated the

taste and smell of castor oil. His mother fixed up a concoction of orange juice and castor oil and made him drink it, and from that time on he hated orange juice.

There is a feature of this incident that should be emphasized. We usually feel that the child learns what we teach him. On the contrary, he learns what makes a strong impression on him, whether we are trying to teach him that thing or something else. The mother thought she was teaching him to like castor oil, but instead she taught him to hate orange juice.

Let me give a more complex illustration. I know a girl who hates Sunday school. That looks sinful until you know why, and then you can see it is merely the operation of the conditioned reflex principle. This little girl came to Sunday school one fine Sunday in a new dress of which she was very proud. At that particular school they pinned a tag upon each child bearing his name. As this girl came in with her new dress she looked very much frightened. No one paid any attention to her expressions of fear, but a kindly lady approached with the tag and pin. Letting out a blood curdling yell the girl ran out of the room to her mother crying, "Oh, Mother, they are going to do it, they are going to do it!" She did not want her new dress spoiled with having a pin stuck into it. The mother calmed her and the teacher promised her that they would not pin on the tag, but after a little while they managed to pin it on in spite of her protests. Can you see the child's point of view and do you blame her for hating Sunday school?

All the complex attitudes of life are explicable in this manner. In other words, we can assume that when we find an attitude in a person it is a logical result of some combination of experiences in the life of that person. We may never discover what that combination is, but we

can at least depend upon the assumption as a guiding principle.

We state this proposition in what seems like a dogmatic fashion because there is a great tendency to admit that those attitudes which can be understood may be explained in this manner and then to revert to some mysterious explanation when we cannot find the solution in the experience of our subject. When we cannot find the explanation it is better to admit that we have failed in our search, than it is to defend our bungling technique with the statement that the principle does not hold in this particular instance. Very often we have unexpectedly found the explanation when we had about given up hope. Each such experience in the clinic tends to fix one's conviction that the principle is a sound one.

The next problem is: *How can we discover what the attitude of a person is?*

In the first place you will not discover by asking directly for a person's expression of his attitude. What you will get is a conventional statement of what he thinks his attitude ought to be. It is always a mistake to ask a person, "Why did you do that?" It is quite likely that he does not know why, and if he does know there will result a great temptation to distort or answer with a downright lie.

We cannot go into detail as to the technique for eliciting the attitudes of patients, for that is an intricate clinical problem, but a few suggestions may be of value for those interested in educational work.

Attitudes are best discovered by an indirect approach. Talk about other things than the most recent behavior episode and you will learn of your subject's point of view. Be more interested in his emotional reactions as he talks than in whether what he is saying is the literal truth or not. The truth is of little importance here. Finally, you can learn more about a person by what he says

about other people than by what they say about him or what he says about himself.

Our fourth question: *How can attitudes be changed?* If our clinical work has demonstrated anything it has been that one cannot reeducate the emotional life of an individual by mere platitudes or by admonitions to self-control. Preachment and prohibition are much more likely to accentuate the very thing they are directed against. Moralists can get on the platform and orate very eloquently against the perversity of the present generation, citing as evidence the love of drink that seems to have grown from the fact that it is forbidden. Instead of wasting our breath in condemnation we should recognize the fact that our technique has been wrong and try to discover a better one. Let us tell you the principle of emotional re-education that we have discovered in our psychological laboratories, and then I can give you some practical instances where they have been applied successfully.

Watson experimentally removed the fear of a rabbit in a child. He gave the child some delicious dessert and while he was eating permitted the rabbit to appear at a safe distance. The taste of the dessert was strong enough to enable the child to restrain his tendency to run and cry, and he compromised by continuing to eat with one eye on the rabbit. This procedure was continued until he did not bother watching the rabbit at all and finally permitted the rabbit to come into contact with him. In short, one's attitude is changed by substituting for it, or permitting it to operate only where there is a more desirable one operating.

Contrast this with the attempt of a woman to cure her child of the fear of a cat after she had been scratched. She procured a little kitten, explained to the child that a kitten could not hurt her and then forced her to hold the kitten in her arms. The result was a more intense fear of cats. The longer she was forced

to hold it the most terrified she became. All the talking about the cat being harmless was futile.

The futility of talking as a means of changing emotional attitudes may be shown by the following incident. A little girl who was extremely afraid of dogs was out walking with her mother and as she saw a dog approaching her clasp on her mother's hand tightened. The mother noticing this, and wishing to reassure the child, said, "Now Jane, the dog is not paying any attention to you." Whereupon the three-year-old replied, "Yes, but Jane pay 'tention to the dog."

Permit an attitude to grow in a situation which is pleasant to the individual and it will thrive. Force the most noble attitude upon an individual in a manner which produces discomfort and he will reject it.

Let me cite a much more successful means of giving a child the proper attitude against drinking and using narcotics than prohibiting him from using them. A little girl came home the other day all excited about the exploits of Lindbergh. After telling about it she asked her mother if she knew why he was able to get across the Atlantic. Since the mother did not know the answer she proceeded to explain that it was entirely because he had not used alcohol or tobacco, had taken good care of his body, and had lived a clean life. The teacher who impressed the child with this story had some knowledge of applied psychology. She had painted in glowing terms the exploits of the hero of the time and then developed the attitude of love for clean living as a related thing.

I hope you see clearly the significance of the positive approach in the illustration. It is quite different from the following. A teacher had found a boy smoking. She took him to task very severely, telling him what a terrible thing it was, how it stunted one's body, weakened one's intellect, and shortened one's

life. Then to impress upon him the importance of her sermon she told him that the reason that Lindbergh had been able to fly across the Atlantic was that he had lived a clean life and had not used tobacco or alcohol. In reply the boy said he did not care about Lindbergh, that he was a sissy anyway and who wanted to be like him.

This case was cited to me as an instance of a boy to whom you could not appeal, an incorrigible case. The difference is not in the individual in each case but in the difference in approach. In the first case the girl was enthused about the episode and inspired to try to do something worthy. In the midst of this emotional elation the reference was made to clean living, and of course that became related to the emotion which dominated the situation. In the second case the emotion inspired by the scolding was resentment, chagrin, and humiliation. Into this emotional atmosphere was brought the reference to clean living, and of course it became associated with humiliation and resentment. The boy replied that he did not want to be a sissy like Lindbergh not because he was perverse, but because the teacher created a setting in which it would have been difficult for him to feel any other way. He might have said something different to please her but he would not have felt it.

Too often we become more interested in convincing our subject that we are right than in getting him to adopt and love the desirable things in life. For example, a child refused to eat a certain pudding. He put up such a fight that considerable irritation developed. The father knew that the pudding was good and that the child would like it, but the child disliked the appearance so much that he persisted for a long time in refusing even to taste it. Finally, he was induced to put a little on his tongue. Immediately his expression changed. It was good and he wanted to eat it, but he hesi-

tated. He had refused, and was he going to give in now? He had about decided to eat the rest of it and was filling his spoon to take a mouthful when the father said, "See, now aren't you sorry you were so stubborn?" Whereupon the child threw the spoon away and said, "No, I don't like it and I won't eat it." The father should have seen that the attempt to get the boy to confess that he was wrong was silly, and he made it hard for the boy to do what he wanted to do.

The same thing happens in bits of complex conduct. After inducing a child to take a step he is loath to take but which he later finds was to his advantage, the adult may spoil the whole value of the act by saying, "Now, you see I was right, aren't you glad you did what I told you to do?" You may have been right in your contention, but when you say a thing like that to a child you are wrong in your treatment of him, the child recognizes that you are wrong and, while he cannot tell you why, he will dislike you for humiliating him.

This erroneous idea of convincing our subjects that we know what is best often carries over into adult experience. A friend was forced to attend church regularly all her life. As soon as she was married and got away from the old surroundings and influences she determined never to become affiliated with any church. After a year of this freedom she felt the urge to attend church services. She soon found one to her liking and felt that she would enjoy it immensely, but every time she failed to appear at a service her mother-in-law or a friend or even the minister would remark on her absence. Up to this point she had been happy in this new connection, but the fact that these people called attention to her absence and seemed to be forcing her, made her begin to rebel, all the old aversions were revived, and she once more determined not to go. Thus all the

good effects of a desirable practice were spoiled.

This brings us to our last question. If attitudes are the dominant factors in conduct, *what attitudes should we try to develop in people?* We believe our clinical work has given us an answer to this problem as well as to the foregoing ones.

We have found that the most significant attitudes in the control of conduct are a person's attitudes toward other people. Conversely we have been more able to modify conduct by changing attitudes toward people than in any other manner.

We have stated that attitudes are developed by experiences in the life of the individual. Let us emphasize the fact that attitudes toward other people are built in this manner and depend on no mysterious principle. There is no evidence that a mother will love her own child more readily than another child not her own, if that other child ministers to her satisfaction in the same manner. Her child may be more like her than another and so she may love her own child for that reason, but this is simply an indirect way of expressing her love for herself. Nor is there any mysterious instinct which makes a child love his parent. If he usually does it is because the experiences of life are of such a nature that the relationship is usually a satisfying one to the child.

If we are not going to explain personal likes and dislikes by some innate tendency, is there any principle or principles which we can use to guide children in forming the proper attachments? Any principles which operate here are simply extensions of those which operate in the development of any attitude. *We like those who make us feel nobler, better, more efficient, more at ease, or happier when we are with them. We dislike those who make us feel ignoble, less efficient, ill at ease, or unhappy when we are with them.* This principle operates whether

the person in question is related to us or not. The forms that this principle takes are very numerous, but it runs through all social relationships.

Nothing will inspire a child so much as a personal ideal toward which he is striving. But he must see some way of bridging the gap between his position and that of his ideal, or he will become discouraged and hate the ideal for reminding him of his failure. This is why some moralists fail to inspire young people. They pose as being so good that the youngster thinks it impossible for him to attain such perfection and so either ridicules the moralist or shuts him from his vision. This explains why we get such a thrill when one who has occupied a prominent position is shown to be unworthy. We have always resented the fact that the distance between him and us was so great, and so welcome any evidence that it is less than we thought.

The best personal influence for a child is not perfection, but an individual who has had imperfections, who has had conflicts and struggles but who, in spite of them, has succeeded. There is perennial interest for the young person in the story of the boy or girl who worked his way to fame and fortune. Such a character is much more stimulating to the ordinary child than the embodiment of perfection that one finds in Pollyanna. The value of any personal ideal lies in the ability of the individual to project himself into the position of the ideal. If the ideal is too far removed it becomes worse than use-

less. Only an egotist can successfully project himself into an ideal of perfection with complacency, and such a person needs a jolt more than an ideal.

We believe that the best adjustment for a person to attain is adjustment to other persons. Consequently, we endeavor to ascertain the subject's attitude toward others. He may hate them, he may not trust them, he may fear them, he may love them, or may have a vast variety of reactions toward different persons. These attitudes give us the key to his personality, and also point the way toward the readjustment of any phase of his personality which is not balanced.

The balanced personality is the one with a wholesome attitude toward other persons. Such a person finds his ideal in the lives of people toward whom he looks as examples of worthy living. He does not expect them to be perfect, nor does he think them all unworthy or vile. He is influenced by some of them to a moderate degree, but is not too suggestible. He can question the advice of some without developing an attitude of distrust for all persons.

Finally, we believe that through personal influence more can be done toward the adjustment of all persons than through inspiring them with a fear of punishment for their mistakes, through mere platitudes or abstract precepts. The influence of personality is concrete influence and at the same time furnishes the basis for all the idealism that the human being needs.

SECTIONAL MEETINGS

The Family and Character Education

I

Introduction

ARTHUR J. TODD

THE traditional idea of character education has been until recently that the family was the chief agent for inculcating in the child most of the typical social attitudes which sum up under the term "character." There was a double reason for this tradition. In the first place the family was and is the chief primary or face-to-face group, the group in which the child gets his earliest impressions. There is no blinking of the fact still that the first two or three years of the child's life are his most malleable period. The second fact is that only in comparatively recent times have we had that full complexity of social life and that minute division of labor between social institutions which has taken out of the family many of its former functions.

Ancient Hebrew custom made it incumbent upon the father to give his sons definite instruction, for example, in sex, and it was one of the shocks of my life to discover that the modern Jewish parent is just as remiss on this point as the parent of any other religious denomina-

tion. The whole Book of Proverbs seems to be modeled upon the pattern of a wise father instructing his son in the ways of wisdom.

Plato was so thoroughly convinced of the part the family could play in what we should speak of as character education or social attitudes that he proposed to take children away from their parents and instruct them in common. The whole history of education, church rules and the like, bear out this concept of the family's share in character education. For example, Professor W. C. Bagley says:

"The fundamental agency of formal education is the family. It is true that family life affords numberless opportunities for education of the informal type, but, essentially, the atmosphere of the home is dominated by a conscious purpose to bring the child into harmony with whatever degree of civilized life the home may represent. It is here that the first steps are taken away from the animal, away from the brute. Carefully and patiently the habits of personal cleanliness and decency are inculcated—in part through imitation; in part, too, by conscious instruction involving the correction of mistakes, the serial repetition of trial

and error, the positive and conscious setting up of models of speech and deportment for conscious and painstaking imitation. And beyond this is the impressing of the ideals of morality and religion and the very fundamentals of that national or race ideal that draws its nourishment from the home as the unit of all human society. . . . In the most primitive forms of human society, the home is the sole agency of formal education involving, in addition to the fundamental functions just mentioned, conscious instruction in whatever crude arts of hunting and warfare the adult members of the family may practice."

This statement may be challenged as over-emphatic. In the first place it is not true, and never has been true, that the family is "the fundamental agency of formal education." In the most primitive times there was little or no formal education. The family tie was, to say the least, loose—even granting that pairing was monogamous. Language was rudimentary, the other arts still more so. Education like food getting was more or less "pick-up," random, at hazard. The premium was not upon formal teachability, but upon ready imitation. The child early scrambled for his own living and what teaching he got came not from the family as such but from the group.

Professor Laurie in his *Pre-Christian Education* had given Bagley the clue partly by the following statement:

" . . . At all stages of educational history (and notwithstanding the action of the State) the family is the chief agency in the education of the young, and as such, it ought never to be superseded. The State is made up of families rather than of individuals: the family is the true moral unit. We are what our fathers made us, and what we are even now making our children. . . . It is in truth the family tradition, along with civil and religious institutions which chiefly educates nations. Whatever tradition there may be of opinion and conduct, whatever may be the laws and institutions by which the State protects itself as an organized body, it must rely on the family to hand down and perpetuate these, and to give them the support of the affections and sentiments of our nature. And where, owing to the social necessities of a complex civilization, it is found necessary to set apart a class to help in the work which it is the primary duty of parents to discharge, that class should be in every sense, *in loco parentis*: that is to say, the aims, instruments, and methods of the school

should always be those of a humane and enlightened parent. The moral and religious influence of the school ought to be, for example, as far as possible, a mere continuation and extension of the family conception of education, and not an alien substitute for it."

It is sufficiently obvious that Laurie's argument ignores or is unfamiliar with most genetic sociology. But here is another somewhat similar dictum also by an educator. Dutton, in his *Social Phases of Education*, says:

"The home, where the child first awakens to intelligence and looks out upon a world full of wonders and upon people engaged in various pursuits, is, or ought to be, the most central force in education."

Likewise the philosopher, Denton Snider, in his *Social Institutions*, declared that "it is the family which trains man towards and into society. He must first be domesticated ere he can be socialized. . . . His evidence is shadowy—the solitary habits of the higher Quadrumana and of 'many of the primitive sorts of mankind' who show a 'total lack of association beyond the family,' no tribe, no communal life, etc." Thwing is somewhat more specific.

"It is in the family," he says, "that those moral qualities, such as courage, justice, and prudence, which are essential to the preservation of the State, may be most carefully and completely trained." Also, "The State needs the family. . . . The training of children, the care of the feeble, of the sick, of the aged, and of the helpless poor, represent duties which can be far more effectively performed, in the small *imperium* of the family than in the large *imperium* of the State."

Even Starcke exalted the superiority of the home as an educational center (in *La Famille dans les différentes Sociétés*). He declared that education is the natural right of the home, that the home is a more apt educator, better fitted, because it gives moral and other education by direct contact with actual life and by direct example, while the school is an artificial *milieu* with the teachers living their real life outside of it. The home, continues Starcke, has the advantage of being a unity of interests, and offers

an intimacy, frankness, confidence, and honor which the school cannot; further, the home permits individualizing in education. And again Starcke contends that the strength of family life and its utility lie in its exercise of *sentiment*, of *sympathy*, rather than mere intellectual interest.

"La vie dans la famille a toujours pris l'homme plus par le coeur que jamais ne l'ont fait les relations civiles et politiques."

On the other hand, the critics have been equally clear cut in their denial of the superiority of the family as a character builder. The Rev. Washington Gladden, for example, once declared:

"My own belief is that, saying nothing about the intellectual gains which the pupils make in the public schools, they come forth, as a rule, from their pupilage with higher ideals, better principles, and greater fitness for the duties of citizenship than they would have had if they had spent all those years in the society of their own parents. This is far from being true of some of them, but I believe that it is true of the great majority."

The Head Master of a large English school undertook to answer John Galsworthy's charge that English public schools were "caste factories." He convicted him of exaggeration, and concluded:

"The chief manufactories of caste, so far as I can gather, would seem not to be the public schools with which I am acquainted (where indeed we have in existence the chief forces which make against this), but rather the homes from which pupils come to us."

Schmoller, the great German social economist, carried the argument still further:

"So long as parental education is the only type, or instruction by teachers is paid for by the parents, progress remains in the narrowest group of the aristocracy. It advances only in the family which is already on a high plane. Wherever there is a school system the situation is different. The greatest social reformer of antiquity, Solon, after he had abolished slavery for debt and had raised the social status of the trades, proceeded to make the aristocratic schools and the places for gymnastic exercises accessible to the larger part of the folk. A democratic school reform should be the capstone of social reform . . . the more our whole system of culture and instruction is detached from the family, the more it takes shape

as a great independent organization in the hands of the state, of the parishes, of the corporations, of the unions, the more the public schools are supplemented by the continuation schools, the trade schools, the arts and craft schools for both laborers and masters, and the whole middle class, the more will the intellectual bonds of the community increase, the more will counterweights be increased for the unfortunate hereditary class influences. If an extensive system of church and private schools is admitted, the whole institution will be less a unit than where the state more or less exclusively controls the schools."

The Freudians with their scalpels have uncovered neuroses, complexes, tantrums, and various character deformations, as the result of unfortunate family contacts. Many of them would echo Strindberg's characteristic outcry against the family:

"Splendid moral institution! Sacred family! Divinely appointed, unassailable, where citizens are to be educated in truth and virtue! Thou art supposed to be the home of the virtues, where innocent children are tortured into their first falsehood, where wills are broken by tyranny, and self-respect killed by narrow egoism. Family! thou art the home of all social evil, a charitable institution for comfortable women, an anchorage for housefathers, and a hell for children."

It is unnecessary here to lay out in detail the criticisms of social workers and of juvenile court specialists like Miss Van Waters. Their conclusions, however, with regard to the unfortunate effect of some types of parenthood upon the character building of the children have more basis in fact than most of the panegyrics upon the family or diatribes against it.

The main difficulty with estimates of the function of the family in character training in the writings of the past has been the lack of a technique of getting at and measuring the connection between parental influence and character building or character performance. Within recent years, however, new techniques have been worked out through child clinics, social case work, the juvenile court, child guidance, the study of family discord, the analysis of the religious experience of adolescents, mental hygiene. It is be-

cause of the existence of these different techniques that the discussion we are about to open should get us further along the road, because many of the people invited to this conference have won their way through applying their techniques to some phase or other of just this problem of character building in children.

Miss Goodsell will show the need for parental training by very reason of the demonstrated influence which parents have over the character building of their children. Dr. Mowrer will attempt to estimate the effect of parental discord and conflict upon child character. Mrs.

Chaffee will analyze the processes by which an integrated family and community life, as at Amana, produces an integrated, stabilized type of child character. Dr. Shaw will present a case study of the reverse situation, namely, where a heterogeneous immigrant neighborhood tended toward instability and disintegration of child character. From a study of the administration of marriage laws in certain American states Miss Doan will indicate by both inference and direct reference how child character tends to be broken down or warped from the beginning by inept marriages.

II

Character Building in the Family

WILLYSTINE GOODSSELL

BY "CHARACTER" is commonly meant those habits, dispositions, and interests which determine the responses of the individual to the human beings and social situations which condition his life, and which he has worked into the very warp and woof of his personality. Thus character may be clearly distinguished from that museum of moral maxims, "noble ideals," and "worthy aims in life," that each of us carries about with him as the residuum of the didactic instruction of his "spiritual pastors and masters." Not that these ideas never function, never carry over into worthy action, but that they too rarely do. Habits and the dispositions and attitudes which are an inseparable part of habits are the only sure reliance in moral education.

"The proud, invincible motions of character,
These, these abide."

Thus sings the poet; but we may fail to perceive that their permanence is due to the fact that these attitudes and responses—these "motions of character"—have been built into our very selves.

What, then, is character building and what the relation of parents and teachers to the process of building character in children? The answer seems plain enough. Each human being lays for himself, day by day, the stones of that structure, fair or ugly, which he will continue to build through life and which men call his character. No one can build a character for another—not the most loving parent for his child nor the eager teacher for his pupil. The most that adults can do is to furnish *the conditions, the stimuli* which they believe will incline the child toward those responses and accompanying dispositions that seem, at any particular time, to make for the hap-

piness and well-being of the group as well as of the individual. Even then the wise adult will be sensitive to social change, to the need to alter the situations to which his child is responding in such wise that he may successfully cope with the "new world" that comes into being with every new generation.

What part does the family play in assisting the young to build character? Within the past two decades psychology has turned a powerful beam of light upon the mental and moral growth of little children in the first six years of life. It has shown that the emotional patterns of adult life are to a large extent shaped in the give and take of family life in infancy and young childhood. The fears, prejudices, racial and social antipathies, dislikes, anxieties, repressions—and their opposites, the tastes, likings, faiths, affections, generousities, social interests—have to a surprising degree been taking form in the preschool years, spent so largely in the intimate circle of the family. So with habits. The little child who leaves his home for school at six or seven or even earlier has already acquired a set of habitual responses to persons and situations, friendly or antagonistic, out-going or suspicious, helpful or dependent, social or self-centered, dynamic or passive, which can be re-directed, to be sure, *in part*, but not wholly eliminated. This is not determinism but it represents our best psychological knowledge at present.

In the light of these facts the role played by the father and mother in the family, the kind of home life and home atmosphere they together create are seen to be the most important formative influences in the entire life of the human being. If the spiritual air the child breathes in the family is charged with tension and misunderstanding, if repressed bitterness breaks out into clashing criminations and recriminations, conditions are created which are profoundly unfavorable to the development of whole-

some emotional attitudes and social habits in the child. He is crippled at the very outset of his life work in the building of his own habitual responses to persons and human situations. This is, perhaps, a truism, but it is one which is of elemental importance to those concerned with character building. Friction and unhappiness in the home inflict deep injury upon children by developing in them emotional attitudes, and, not rarely, habits of action that are distinctly antisocial. Dr. Miriam Van Waters declares, out of the fullness of her experience as referee in the Juvenile Court of Los Angeles:

"Adults often imagine in domestic strife the only damage done the child is neglect, or temporary suffering. . . . But the damage is more extensive and may permanently destroy the child's mental health. No amount of 'patching it up' or 'returning to live together for the sake of the child' can restore the child if there is an undercurrent of hostility, suspicion, and dislike between the parents. . . . An inarticulate conflict between parents, and between interests of child and adults may express itself in sickness, nervous disorders, temper, running away, stealing, assaulting, setting fires and other acts of a criminal nature in young children."

And from these acts, sporadic at first and due to deep distress, may spring juvenile crime.

Even in happy and harmonious homes few parents fully appreciate the enormous influence they exercise over their children by their own habits of acting and speaking and by the attitudes they thus express. Childhood is profoundly imitative, and it is literally true that the patterns of feeling and of behavior set for children by fathers and mothers—to say nothing of older brothers and sisters—determine in overwhelming measure the patterns they weave into their own tapestry of character. What avails it to preach control of temper, consideration for everyone, unselfishness, to a child who daily observes his mother wreak her anger or irritation on a family member, or show rudeness to servants, or place her own comfort and happiness

above that of her neighbors and friends? "What you are shouts so loud that I cannot hear what you say" is an old saying and a wise one.

If all this be true, the greatest social need of the age is better homes and wiser parents. If it is socially and morally desirable that boys and girls form habits of self-control, of generosity and unselfishness, of truthfulness and honesty, and at the same time develop attitudes of social mindedness, of regard for human well-being, of dynamic interest in the improvement of social life—then let the homes furnish the conditions in which such habits and attitudes develop and grow.

A good home is dynamic. The father and mother within it have wide interests embracing the world; they participate in social movements and throw themselves into losing causes; they bring into their home the bracing air of a world of challenge and effort in behalf of humanity, into which, little by little, their children are drawn. Such parents know right well that, not preaching passive social virtues to a child but surrounding him

with a home environment rich in kindness, warm with affection, mutual consideration, and sympathy, vital with interests as wide as human strivings and needs, it is the only way to build socialized characters.

In view of these facts, the new movement for parental education assumes tremendous importance to all those who seek ways and means for improving the quality of human life. The church and religious leaders might well lend it active encouragement. No less is there needed at present enlightened education from childhood to maturity, in the significance and spiritual values of sex life that our young men and women who will marry and found the homes of the future may have some understanding of the finer possibilities of marriage for spiritual growth. Here, too, religious leaders have a duty to perform to which they have too long been blind. Since sex plays a leading role in the emotional life of every human being, sex must be better understood and guided into channels of expression which will enrich life and ennoble character.

III

Effect of Domestic Discord Upon Conduct of Children

ERNEST R. MOWRER

I DO NOT KNOW that I can say what is the effect of family disorganization on the conduct of children. I am not sure that anybody knows, except, of course, in a very general way. I shall attempt, therefore, to indicate some of the general aspects and suggest how one might study the problem. First, it is necessary to consider the effect on the child growing up where there is conflict between husband and wife.

It is apparent in many cases that juvenile delinquency is related to domestic discord. This does not mean, of course, that children will be delinquent in every case of domestic discord. The determining factors which produce delinquency in one instance and not in another are yet to be worked out. In many instances, however, juvenile delinquency is directly related to a conflict between the two parents.

Another type of effect is to be found in certain forms of mental conflict. A child brought up in a discordant family may be torn in his allegiance to mother and father to such an extent that a great deal of conflict arises and his personality is not developed in a wholesome manner. Thus his conduct becomes erratic and, whether or not delinquent, this is not a healthy situation.

There are also certain indirect effects upon the personalities of the individuals growing out of domestic discord. There is a tendency, for example, for persons coming from disrupted families to carry over that discordant pattern into later life. It is not at all unusual to find that girls who were reared in a family where there was considerable conflict between mother and father to be very hesitant about marrying. To some, even, marriage is something to be avoided entirely. Very often they hate all men. Largely this antagonism grows out of the fact that the individual liked her mother and the mother could not get along with the father. So she identified herself with her mother and hated her father. That is probably more true of girls than of boys, although perhaps the latter group tends to go to the other extreme and take a reckless attitude toward marriage.

In domestic discord cases coming to a family service society a large number revealed that there had been conflict situations involving members of their immediate families. That is, perhaps, more true in the city than the country, due to the fact that in the country there tends to be a greater attempt to preserve outward appearances of harmonious relationships. This carrying over of the discordant pattern from generation to generation, however, tends to increase the probability of domestic discord. Not much has been done, unfortunately, to study the effect upon children who are reared in conflict situations of this sort.

Since little has been done to determine

the effect of domestic discord upon the conduct of children it seems desirable to outline in a tentative way what seem to be fruitful lines of study.

The distribution of cases of family disintegration—divorces, non-support cases, desertion, juvenile delinquency, etc., over a community, since one finds that such cases are not equally distributed over the city, should throw light upon the association between different types of family disorganization. Divorces, for example, are much more frequent in some areas as against other areas. The distribution of divorce is not so regular, perhaps, as juvenile delinquency but tends to fall into concentric circles—tending to go out from the center of the city, with very low divorce rates on the outskirts.

Statistical study of delinquents and non-delinquents—as to whether or not they came from homes of domestic discord—would reveal the relationship between domestic discord and delinquency. There is a general feeling that a broken home is a considerable factor in producing juvenile delinquency. So far as I know, no significant attempt has been made to undertake a study of this sort.

Case studies had to be made of disorganized families to determine the effect on the conduct of the child, irrespective of whether it came to take the form of delinquency or not. In many cases, no doubt, the conduct of the child would be found to be quite normal; in other cases quite abnormal. One would need to determine what made for those differences.

Case studies would show, for example, the extent to which the child participates in the conflict of the parents. In one case with which these had contact, for example, the boy identified himself with his own father. There was considerable conflict between the mother and second husband, largely due to the conduct of the child. Adequate case studies cannot be obtained without capable interviewers,

and interviewing requires a very highly trained person. The social worker does not get many of the significant parts of the stories from persons who come to her office, and I have my doubts as to whether ministers or religious workers do any better, largely because they do not know what sort of information they want to get, but also because they do not know how to go after it. In many case work interviews with husbands and wives who are having difficulty, the questions asked often do not imply a clear cut conception of the essential relationship between husband and wife. The result is that miscellaneous information not pertinent to the problem is obtained. This is often defended on the ground that people will not talk. Of course they will not if one asks direct questions and the person interviewed is suspicious of one's motives.

Another angle upon which case studies might be expected to throw some light is that of the effects of placements. What effect does placement, either in foster homes or in institutions, have upon the personality of the child? Professor Ogburn found it was the oldest child who appears most frequently in "Who's Who," and that the youngest child appears the least frequently. Immediately the question arises, to what extent does the role the child plays in the family determine the role he is to play in life?

Very often the most disturbing crisis in the life of the child comes when he has to adjust himself to a different conception of his role. Many never adjust; some go insane—develop dementia praecox, paranoia, etc.—possibly because they have been accustomed to playing a particular role in the family circle and no longer are allowed to play it in the community.

It would be interesting also to know to what extent the father and mother solicit the support of the children. From casual observation it would seem to be the mother who gets the support of the children. She tells her side and the father's is never heard.

Case studies would also throw light upon the problem of the tendency for children in domestic discord cases to play inadequate roles later in their own family relationships. I have in mind one case, for example, in which conflict between parents continued over a long period of years. Of the four daughters three are married and having trouble of a somewhat similar sort.

It is clear, accordingly, that the family situation moulds the character of the child. Just how it does so, however, is still an open problem for study. The case method seems to offer opportunity for the sort of study that is needed at the present time.

IV

The Family and the Community

GRACE E. CHAFFEE

THEORIES IN REGARD to the relationship of the family to the community fall into two categories. One group holds that the family is the essential nursery of human nature and society.

The other, chiefly represented by the psychoanalysts, holds that family control is repressive, and that the aims of the individual are constantly in conflict with the aims of the group.

Light would be thrown upon this point if studies could be made of the actual division of labor that exists between the family and the community in the production of personality. It might be shown that the community, rather than the family, is responsible for juvenile disorganization and delinquency.

In Iowa there are a number of villages occupied by Amana communities. Through well planned introductions I came into contact with these people, and found it pleasant to study their home and community life. The community life is thoroughly integrated, and as a result family life is thoroughly integrated also. There is no formal training for family life, except as it comes through the normal processes of precept and example. Parents never use corporal punishment. Children all do as Amana wants them to do. There is practically the same sort of appeal that one finds on the football field. Status and prestige depend upon the community; there is no questioning the control of parents. There is very little disorganization in family relationships in the community among either old or young, although there may be some among such people as salesmen who leave the community.

Contacts with the outside world are not many. Very few of the young people have gone off to college or elsewhere. There are only four professional vocations in Amana. I have never known of anyone who has gone away for professional training who has failed to return to the community. The community pays for the schooling.

There is an accommodation and acceptance of such things as the radio and the newspaper, although many of the elders oppose them. There is an athletic club in one of the villages, and the basis of community life is slowly changing.

Amana is a sectarian community, where the situation is relatively simple, and control is organized in concentric

circles under the sectarian dogma. The results of my study there justify assumptions that might be made in regard to primitive tribal situations.

When the community can circumscribe the contacts of the individual, and where he is known in all aspects of his life, there is little room left for other relationships and codes of conduct. The individual must either conform or leave the community, and, of course, conformity is the normal result.

In a sectarian group like this, the community is organized to help the parents produce the kind of children that the community wants for its citizens. The parents are, therefore, held jointly responsible for the misdeeds of the children, and are punished with them.

Spontaneous gestures of disapproval and gossip, community recognition and prestige which result from conformity, ceremonial procedures and the sanctions of religion, all these play a considerable part in this type of community control. The result is a closely integrated family and community life, and, on the side of the individual, a consistent, stable personality. The key word to describe Amana is "stability," both of community and individual life.

In a complex modern community the relations of the individual are not so stable as this. He represents the subjective aspect of all the conflicting standards of the different groups with which he comes into contact. Mental conflicts, that is, in the last analysis, are group conflicts. In these conflicts, either the moral self appears with all the phenomena of conscience and will, or the individual becomes completely demoralized and loses faith in the historical institutions.

The problem of control in the modern family, as the community, is to build up or mature dominant groups of attitudes that will assume an organizing role in these subjective conflicts that seem so inevitably an accompaniment of modern community life.

V

The Viewpoint of the Social Worker

EFFIE E. DOAN

DURING the valuable discussions yesterday afternoon, the speakers turned our attention to solutions of problems which occur in family life. We are thinking seriously of problems which have arisen. Many of us in social work, however, feel that the setting up of the family itself is very important and needs some intensive study. The licensing of men and women for marriage, and the celebration of the marriage ceremony have an importance which has been quite overlooked.

In 1928 a study was undertaken to discover the nature of the working of marriage laws in Iowa. Complete reports were received from forty license clerks, and partial reports from twenty-eight others. From these reports data was compiled which revealed not only that boy grooms and girl brides were very numerous but that these young people were very immature.

There are still many persons who regard entrance into matrimony as a very serious and sacred business. These young people, however, seem to regard it as a lark. It was an impulse; someone at a party dared them to elope. A young man of 18 gleefully related that he was drunk at the time. Many things have led to this prevalence of boy and girl marriages.

We find that elderly men are marrying girl brides. Before the passage of the federal Mann Act and the establishment of juvenile courts, men of low moral natures frequently took young girls on jaunts, returning them or allowing them to return as damaged goods. With the fear of prosecution and the ease of marriage has come a great number of over

night marriages, which do not endure, and end in annulment or divorce.

There is also a change in the attitude of young persons themselves who must seek the court for retribution or protection. One illegitimacy formerly provided a serious enough situation; but now we frequently have repeaters who do not suffer any feeling of embarrassment or shame. In some way, we have failed to interpret correctly to the misled girl our provision for her care and her babe's future. One girl who was being led through an interview to feel the seriousness of her situation (*not* the enormity of her sin!), remarked, "It is only a few social workers who think it is wrong to have babies before we are married. The Salvation Army thinks it is all right. They build special hospitals to take care of us and advertise for us to come to them when we need a friend, so they must think we are all right."

Perhaps our difficulty lies in the very slight knowledge we have concerning the real nature of folks. We have studied the human less than any other animal. I recently saw an interesting example of this on a local street car. A gentleman absorbed in a magazine occupied the center of the seat. Four people attempted to move him over; but efforts failed to interrupt his infatuation with his magazine. Curious to discover what this interesting bit of reading was, I squirmed my way through the standing crowd to a position beside the gentleman who had finally moved sufficiently to share his seat with a woman. She and two men behind him had also become absorbed in the magazine. It was a beautiful specimen

of the printing art, a *dog journal*, with the pedigree of each puppy carefully set out under its beautifully colored picture. Then I reflected—had I ever seen anyone, man or woman, equally absorbed in a children's magazine? With the extensive and valuable material now in circulation from the Children's Bureau of the Federal Department of Labor, and many other sources of splendid information, it would seem that one might some time happen onto someone, especially a parent, reading absordedly on how to bring up children; but I cannot recall ever seeing anyone so engaged.

To resume the subject of child marriage: The report before referred to from forty Iowa counties, showed that of 8,459 marriages performed in 1927, 1668, or 19 percent of the grooms were under 21 years of age—not old enough to vote. The brides, to the number of 4,213, were under 21 years of age, that is, 49% of these brides were to become very young mothers.

We have no complete study of the relation of these early marriages to the prevalence of divorce. A study of 1,077 divorced couples in Ohio was reported in the *Welfare Journal*, June 1928, of the Illinois Department of Public Welfare. This study relates that 84 percent of the husbands were under 20 years at the time of the marriage, and 54 percent of the brides were from 17 to 21 years old. It is entirely possible that a broader study of the ages of divorced couples at the time of marriage would show a very serious responsibility for divorces that might be laid at the door of early marriages.

The time has come for serious consideration of such relationships. There was some excuse for ignorance of the facts when our nation was new and when immigrants were pouring into the country in such numbers that research questioning into marriage, labor, and other problems was almost impossible; but at the present time, with our gradual popu-

lation growth and our rapid development of social science and social work, it ought to be possible to find the source of evils and stop, in a measure at least, adding to the great number of broken homes.

There is need of very careful legislation to safeguard the securing of licenses by persons unfit for the marital state. In Iowa we have laws naming the persons to whom a marriage license may not be issued and laws which set up the conditions under which licenses may be issued; but the license clerk is not permitted time in which to verify the evidence of fitness offered and must, perforce, issue the license if the evidence seems at all satisfactory. A law which was prepared for this session of the Legislature, allowing five days after the application of the license before its issuance, was so little appreciated that its introduction into the Assembly failed. Another law which would raise the marriageable age of a girl from 14 to 16 and a boy from 16 to 18 was passed by the House; but lost in the Sifting Committee of the Senate. Evidently, we are not yet aware of the need for such legislation and much remains to be done in the formation of public opinion relating to the licensing and celebration of marriage.

At this point, I presented case illustrations of gross carelessness in the celebration of marriages. Space does not permit me to include them in this written report. It was shown that self-ordained religious persons, often fanatical, were celebrating marriages indiscriminately. The record of marriage licenses or certificates returned to the court house is often a bookkeeping disgrace. The dog licenses are in much better condition. Many forced marriages and night marriages go unrecorded for weeks. In many communities licenses can be obtained without going to the clerk's office. The whole system needs rehabilitation.

The absence of the inspiration of true

religious instruction in the home is at the root of much carelessness seen in setting up a family. Of 1,453 problem families studied in 1928, 40 percent acknowledged themselves Protestants, 7 percent Catholic, 7 percent claimed affiliations in various "Missions," and 46 percent denied any connection or trend to-

ward any religion. They simply did not see any need for the church at all, and their homes were void of any religious training.

In this convention where religious education is the subject of discussion, it seems very relevant to bring up the question of religion and marriage.

VI

Summary Report of Section Chairman

ARTHUR J. TODD

WE ARE INTERESTED in the family primarily because it is a vital institution for social education. In our sectional meetings we followed the general plan of study outlined in the printed program. First of all, we were to think of character training *for* family life, involving such questions as when and where such character training should begin, and problems of method and procedure. Then we were to study character education *within* the family for other aspects of community life; and finally we were to consider the implications of all this for religious education.

In line with this general plan, Mrs. Chaffee gave an account of a communistic social institution, one of the Amana communities of Iowa. This community, an aggregation of families welded into a unit, is founded primarily upon religious controls, and is very influential in the formation of character. Mrs. Chaffee's account made clear that through such a closely integrated family organization a definite type of character was produced in the children—a type of character that held even under pressure of competition from outside secular, aggressive, worldly life. This Amana community still maintains a type of character which is suffi-

cient unto itself and able to resist the encroachments of the outside world.

Professor Mowrer presented an analysis of a contrasting sort—a disintegrating family. He showed the influences of discord within the family upon both children and parents, and the result in disorganization, in juvenile delinquency, erratic conduct, and personality conflicts. While it is impossible to state in specific terms the degree of correlation between family disorganization and discord and the unstable character of children, it is very clear that such correlation is probable.

Dr. Shaw brought in a highly detailed case study of what we should call emotional antagonism between family and neighborhood, and its result in a disintegration of the domestic situation and a severe strain on the relations between parents and children. The family described was Greek, but was located in an Irish German neighborhood where they were looked upon as having no share in the culture of the community. The important fact in this report was that no real control existed—no understanding between parents and children that would make for rational readjustment, but just a series of sputtering and

scoldings, and this related itself to the general separation of that particular family from its community.

The study was still further extended by the presentation of some cases by Miss Effie Doan of the Social Welfare Bureau in Des Moines, in which she made clear the inadequacy of our present methods of training for marriage and family life. She discussed proposed legislation in the state and evidences upon which proposed legislative reforms had been based, and gave in a brief summary the results of a study of marriage licenses, of hasty marriages, of pseudo-ministers and their relationships to child marriages.

As a result of the discussions which followed several facts became clear. If you can use religious or some other education to get into the minds of legislators and clerks and judges that after all sexuality or the extinction of lust is simply one aspect of marriage, then there may be some possibility of clearing the way, not only for some rational legislation in the states, but also something more nearly approximating uniform legislation for the whole Union. Until then, there is little prospect of accomplishing what seems a desirable end.

A number of pointed questions were asked, indicating a good deal of uncertainty on the part of professional educators and religious leaders. It is possible to formulate two or three statements concerning the responsibility of ministers for present day family disorganization. It seems apparent that sometimes the minister, in spite of the fact that he is committed by his calling to a high theory of the family as an exalted form of social life, contributes to its disorganization through ignorance, through routine, through complacency, through a desire for sensation, and even, sometimes, through a desire for fees.

There is a tremendous amount of religious education to be done among min-

isters. A university colleague said to me recently that of all the men admitted into the ministry of his denomination last year, twenty-five percent had barely an eighth grade education.

Some ministers, I am told, have one flat rule that they will not marry any person who has been divorced. There are many who have not been able to formulate such strict rules themselves, and who wonder what can be done. Certainly, the minister should be absolutely sure that the facts are what the prospective bride and groom say they are. Some ministers have given up performing marriages altogether, because they are unable to assure themselves of the facts. Marriage is certainly as important an operation as one for appendicitis. The minister does not have to perform the ceremony. If he does perform it, the responsibility is upon him for knowing that he is doing the legal and responsible thing. He should, therefore, know the facts and accept the responsibility. Some ministers, however, do not wish to know the facts. If there is anything in the moral responsibility of the minister, and anything in Jesus' doctrine about marriage and the spiritual quality of marriage, then I cannot see how any minister can dodge his responsibility.

In the discussion, one minister stated his belief that seventy-five percent of the marriages of divorced people are not performed by ministers, but by others legally empowered. If this is true, the minister has not shirked his responsibility. A fellow minister contradicted this statement, by citing a quiet investigation he had made in Detroit. He sent out questionnaires a year ago to fifty ministers in the city asking what they were doing about marriage. He selected the "biggest" ministers of all denominations. Only one minister in the fifty assumed any responsibility whatever. Among the reasons given for this lack of interest are these: *First*, young people know a great

deal more about marriage and sex than most ministers do, and we cannot help them any. *Second*, performing the ceremony is not a responsibility, but an opportunity for service. And *third*, if we interfere too much, it will cut off a good deal of income.

At present we hear much talk, but do not have a great deal of scientific information, about the subject of real family education. We have still less information as to the wisest methods of teaching parents to instruct their children and to introduce them to genuine religious education.

In our group meetings we tried to develop what we thought would be a secure basis of fact upon which an adequate program of religious education could be developed. We did not try to work out norms and programs for religious education, nor did we try to define religious education. We sought merely to present facts bearing upon our phase of the situation, the family.

As a final suggestion, we laid before the group a number of pictures containing the facts regarding family life, put in such a way as to lay the basis for an adequate program. Our purpose was to indicate first the problems we have to meet, and the aims and goals we hope to attain, in order to discover an adequate program of religious education. Finally, we presented a list of books bearing upon family and home relationships. If religious educators will read and study these books, they will not go far wrong.

LIST OF BOOKS

Colcord: Broken Homes. This book is written from the standpoint of the social worker.

Goodsell: Problems of the Family.

Groves: Marriage Crisis. A very sane

analysis of the problem, and in a large sense to be taken as an answer to Judge Lindsey and others who have advocated companionate marriage.

Hughes: Mothers Who Must Earn.

Lynde: Middletown. This includes a study of family life in a typical American small town community. A very excellent series of chapters on what are the principal forces producing stresses and strains in the family life of that community, and stresses between parents and children.

May: Marriage Laws and Decisions in the United States.

Mowrer: Family Disorganization. Also a second book: Domestic Discord. These books, written from the standpoint of the analyst, show attempts that have been made to cure domestic troubles through social work.

Popenoe: Conservation of the Family. This book reveals the constructive attitude of the scientist and the social worker, as well as the citizen, toward the conservation of the family.

Popenoe: Modern Marriage. I disagree with Popenoe's approval of early marriages. From all statistical studies we have, the ages most likely to result in stable marriages are for the woman 24 to 26, and for the man 26 to 29. Popenoe is a propagandist eugenicist, and has all the limitations that go with that type of mind. Nevertheless, I should say Popenoe is on the side of the angels and maintains a healthy point of view, as indicated by the title of his first book.

Richmond and Hall: Marriage and the State.

Sayre: The Problem Child at Home.

Thomas: The Child in America—the Problem Child.

The College and Character Education

I

Culture Clashes in College Communities

MARTIN H. BICKHAM

COLLEGES TEND to become focal points in American life. They are miniature kaleidoscopes of the rapidly changing and complex social life of our day. They no longer yield to the current common sense methods of organization and control. To the understanding of what John Dewey has recently called "the most complex, intricate and subtle of all human enterprises," it is necessary to apply the newer techniques of social analysis.

During the application of social analysis to about one hundred colleges in recent months the importance of the culture trends in the life situations of college students has become very evident. The data thus assembled indicates that the colleges are no longer able to maintain a distinctive type of culture. College communities reflect the developing culture streams of American life. Nearly all the communities analyzed revealed processes of urbanization, more or less sharply defined. These urban culture elements were in sharp clash with the rural culture traits that characterized the earlier history of these college communities. The college youth brought with them the culture patterns of the home and school and community in which they had originated. These youth were revealing the distinctive marks of the variant culture streams that have so deeply

left their impress on American life. These culture patterns were coming into clash with each other in the intimate life of the college community. They appeared in the dormitory, in the living group, whether rooming house or organized fraternity or sorority, and in the many forms of social interchange that mark the campus of the present day college.

CULTURE TYPES IN CONTEMPORARY AMERICAN LIFE

From the point of view of cultural anthropology, three rather distinctive types of culture have developed in America since the first settlers landed on the Atlantic coast. Briefly, these may be characterized as (1) the Puritan culture, originating in New England and flowing westward across New York, Ohio, Indiana, and Illinois and then more thinly over the rest of the country west of the Mississippi; (2) the tidewater culture, arising along the tidewater rivers of the colonies south of Pennsylvania and flowing westward across Virginia, Tennessee, and Kentucky and more thinly over the country west of the Mississippi; (3) the continental culture, coming with the later immigration from continental Europe and forming foci of influence in the large cities of America.*

*For amplification of this culture analysis, see article "Social Tensions in Illinois Colleges," in 1929 Report of Proceedings of the Illinois Federation of Colleges.

The natural course of these cultures has been somewhat interfered with by the developing movement of urbanization in American life. Thus both the Puritan culture stream and the tidewater culture stream have been rooted in the earlier conditions of ruralism in America. The later continental culture has found its natural footing very largely within the urban conditions so characteristic of American life during the last fifty years. The result has been an enhancement of the natural differences between these culture patterns and a sharpening of the culture clashes as they emerge in the colleges of our period.

THE NATURE OF THESE CULTURE CLASHES

Many of the colleges analyzed were developed either within the stream of Puritan culture or within the stream of tidewater culture. They therefore strongly bear the marks of these cultures. The culture traits are written deeply into institutional forms and procedures. Many of the youth in them come from a similar cultural background. But in many of these colleges very distinct cultural clashes are found. Three illustrations taken from college and student case studies will make more clear the nature of these clashes of culture.

Student A in College No. 1

Miss A was born of Polish parents in Old Poland and brought to America as a child, by her parents who settled in the Polish section of a metropolitan city. Here the father and two brothers took to bootlegging because of the adventure and the money to be made at it. In the home and community thus provided Miss A received her early cultural training, tempered by the influences of the public school and particularly the high school where her brilliant mind expanded and she became by all odds the most promising student. But

the father had prospered and agreed to finance his daughter's higher education. So she is now a student in one of the oldest and finest Puritan colleges in America. But both for her and for the groups in dormitory and sorority into which she has come new problems of adjustment have arisen. Nearly all the other girls in these intimate and face-to-face groups are from homes characterized by the Puritan type of culture. Miss A's attitudes on sex freedom and control, on the use of tobacco and liquor, and on social habits in general are of such a nature as to shock the deans in this college and to raise new problems of control within the groups where her strong and pervasive influence is felt. She is a born leader and with her flair for self-direction and independence she has raised culture clashes of the sharpest kind in this college.

Student B in College No. 2

Student B was born in Old Hungary and brought to America when still a child by his parents who settled in a steel town. Here he grew to youth with the marks of the Hungarian home and the rough steel community written deeply in personality and character. He made a good scholarship record in high school while working in the steel mills during vacations. He excelled as an athlete and made a very fine record in football. In consequence he was persuaded to go to college by a coach who was out to get a winning team. He soon won personal popularity in this tidewater culture college and was taken into one of the leading fraternities. But here the culture clashes began very sharply both for the lad and for the chapter and the college. His ideas of moral conduct were formed within the culture *milieu* that had surrounded him in youth and childhood. And this had been in turmoil in the difficult task of adjustment of the Hungarian type of culture pattern to the new condi-

tions of life in America. The result had been rather disastrous for the moral attitudes of Student B. It was equally disastrous for the fraternity and the college, into whose intimate circles he was now adopted. Within a few months after his initiation the college had to demand the charter of the fraternity and refuse them the use of a house. The chapter had broken down completely in its moral standards as related to the tidewater culture. Under the influence of Student B, liquor had been freely introduced and immoral women occasionally. The clash of cultures was sharp and distinct. The resulting moral breakdown had wide influence in the entire college.

Student C in College No. 3

Student C was born in a mountain cove within the stream of tidewater culture and received all his training and development up to the time of his entrance into a large university in a fair sized city, within the rural and tidewater culture community in which he was born. The move from the type of culture to which he had been accustomed to the urban and freer cultural atmosphere of the university was too much for this lad. He thus pictures his own struggle.

"Ideals are a great superstructure upon which morals are built. At school I was filled with this kind of idealism. I thought a boy who drank was certainly a vagabond of the streets, a gambler must have been brought up on a racetrack or in a poolhall. As a member of the Hi-Y cabinet I was greatly worried for fear that most of my friends must be damned because they occasionally cursed. It is easy for me to look back to the beginning of my college career and trace the path that has led to my falling into all these evils. Upon joining a fraternity, I learned that some of the boys drank. I immediately resolved to reform them. After being in the university for a few months I realized that not only the leaders in my fraternity but the leaders in all the fraternities had no objection to drinking and that a majority of them would even accept a drink if approached properly. Thus I changed my opinion of the drinking man and my own ideals crumbled. It was then a simple process by which I fell into the habit of drinking and the other evils that have broken me."

So the student experience records run. Space forbids the introduction of more case studies here. Enough has been given to indicate the nature of the culture clashes and their relation to character education processes in a college community. These culture clashes have been accentuated in the colleges by the large increase in the numbers of students. Youth of the later immigration from continental Europe are now finding their way up into the colleges in increasing numbers and will increase for some years to come.

This sharpens the culture clashes in the intimate contacts of the college community. The youth from urban areas are increasing in their proportionate representation in the colleges. This, added to the rapid urbanization of nearly all college communities, tends to precipitate very sharp culture clashes. Upon all this has come the movement for larger control by youth groups in the colleges. Thus youth who are themselves plunged into the very deepest moral and social confusions because of the cultural clashes in which they are involved seek to set up controls for others. Out of such confusions and clashes come the "Hell Weeks" and other forms of social disorganization so characteristic of campus life at the present time.

Thus as students come into the areas of culture clash of the types just briefly indicated above, it is apparent that the need for competent guidance becomes more acute. It is essential that our colleges seek for a larger comprehension and understanding of the processes of cultural adjustment that are now under way across the campus life of America.

The studies and social analyses upon which this paper has been based have scarcely touched the fringe of the vast cultural movements and clashes that are now finding, and will increasingly find, in college communities focal centers of expression. The issues at stake in these

confused and complex life situations of college students are too serious for any rule of thumb procedure. They call for the best application of the insights of social analysis, so that our steps toward a wise and constructive social control will be soundly based upon a scientific understanding of the actual movements

of life within these life situations in college communities. If character education in the colleges of the nation is to move forward with any degree of success, it needs to reckon with these cultural movements, for out of them are the issues of life for many thousands of our students.

II

Factors Which Contribute to the Development of Character, as Discovered by a Dean of Men

DAVID M. TROUT

CHARACTER as used in this report refers, not to some hidden essence which causes behavior, but to the behavior itself. In other words, character is a general term used roughly to describe the various ways one usually acts. It should also be said by way of introduction that one thing may tremendously modify the actions of one student while that same thing would have little effect upon others. In other words, different factors affect one person in one way, and another, in a very different degree, some other way. One might set down a long list of factors that enter into the characteristic behavior of this student or that; teachers, friends, fellow students, including both men and women; fraternities, sororities, books, and numberless other things and persons might be mentioned. The brevity of this report, however, seems to demand that attention be given only to the most significant influences observable upon the campus at Hillsdale College. For this reason, I have decided to deal only with the effect of fraternities upon their members.

A fraternity is a primary group which has become highly institutionalized. During the period of pledgship it prepares the neophyte to be a member. He learns

to obey the orders of his superiors, to place his fraternity first among his loyalties, to sing fraternity songs, to form his social relations according to the demands of upper classmen, and, in other ways, to submit himself to the control of the group. If the organization is in a healthy condition, there is a strong *esprit de corps* which forms, to an extent, the behavior patterns of the members.

In one group, for example, table manners are greatly emphasized. A small box is placed on the dining table and whoever makes a mistake must pay a fine. Of course, such a procedure is a public expression of group disapproval of certain ways of acting. In another, men can "date" only with young women who belong in a prescribed social class. These are examples of how the group determines the behavior of the individual. In respect to hours of study, courses to be taken, attitudes toward the college administration, and many other matters, the thinking and conduct of the members are largely determined by the group as a whole.

Fraternities, like individuals, have characters. It would be possible to describe without much duplication, the characteristic behavior patterns of each of the

four groups on my campus. For instance, a few years ago one of the older organizations was greatly aroused by a proposition from the administration to buy their house. They regarded the move as an unfriendly gesture, and for more than two years the active members spent a large part of their time in discussing what they would do to retaliate. There grew up among the "actives" a spirit of cynicism which found expression in the campus paper, in many articles attacking particularly the president of the college. It happened that the editors were, for these two years, members of this fraternity, and the thinking of the group colored the attitudes and behavior of the whole student body. As conditions changed with reference to the house problem, the character of the group changed also. Its cynicism disappeared, scholarship improved, and the whole tone of the organization was raised.

The so-called "bull session" in which a

member is subjected to careful criticism by his fellows, often results in various changes in behavior. Language practices, dress, ways of eating, dancing, the care of the person, the friends one makes, scholarship, and many others of the individual's acts and relationships are critically evaluated. There is not time nor space to list all the changes that take place in an individual's behavior during the course of three or four years in fraternity relationships and as a result of them, but it may be safely said that a great many of his attitudes and practices are to be traced directly to his associations in these close primary relations with upper classmen and fellows in the fraternal group.

This report represents the empirical observations made in the course of three years' experience as dean of men. It is based upon intimate observations and various case studies growing out of the problems of fraternity life.

III

Character Building Factors at Doane College

A. G. HEYHOE

RECENTLY a class in philosophy consisting of 28 seniors of Doane College were asked to rate the various character building factors connected with the college. The Professor suggested certain factors which had character building value, and asked the students to suggest such others as were not included. As a result the factors which follow were selected. These are given not in the order in which they appeared on the paper, but, as a means of brevity, in the order of their rating by the students.

1. Personal contacts with students.

2. Athletic department for men (rated by the men).

3. Curriculum and class work.

4. Personal contacts with teachers outside the classroom.

5. College chapel.

6. Extra curricular activities (such as Doane Players, forensics, orchestra, choir, departmental clubs).

7. Y. W. C. A. (rated by women only).

8. Fraternities and sororities.

9. Church relationships.

10. Social recreational activities.

11. Y. M. C. A. (rated by the men only).

12. Athletic department for women (rated by the women).

13. Student government organization.

14. Community relationships other than church.

Thus the group of 28 students considered their personal contacts with other students the most important character building factor at Doane, the athletic department for men second, and so on until the factor rated of least importance was the influence of the community apart from church relationships. One student added a factor not included in the list, viz.: The Doane Spirit. This she made fourth in importance out of her list of fifteen factors.

Next it was thought well to compare faculty evaluations with those of the students. Time permitted only seventeen of these. In the case of both faculty and students the request was made that they rate in the order of their value these factors from the standpoint of what they were actually doing at Doane with the students, not what they should do ideally. The faculty agreed closely with the students. The first four factors rated of highest value by the students are the same as the first four given by the faculty. They vary, however, in their order. The same is true of the four factors rated lowest by the students; although varying in order they are the same four factors. The order as given by the faculty is as follows:

1. Curriculum and class work.
2. Personal contacts with teachers outside the classroom.
3. Personal contacts with students.
4. The athletic department for men (rated by men).
5. Y. W. C. A. (rated by women).
6. College chapel.
7. Social recreational activities.

8. Extra curricular activities.

9. Social recreational activities.

10. Church relationships.

11. Student government organization.

12. Y. M. C. A.

13. Athletic department for women.

14. Community relationships other than church.

Certain conclusions which are justified by the data may be stated as follows:

1. There is close agreement between the evaluation of older students and of the faculty.

2. Specifically social, religious and extra curricular activities are rated relatively low, the exception being college chapel, rated fifth by the students and sixth by the faculty. It should be said, however, that the faculty women rated the Y. W. C. A. fifth.

3. The faculty betrays a slight tendency to rate factors in which teachers are prominent slightly higher, and the specifically religious factors slightly lower than the students.

4. An athletic department rightly manned and managed is a great force in constructive character building. (The low rating for the women's department at Doane is due to the fact that it plays only a minor part in the women's life as compared with the part men's athletics play in the men's life.)

5. Church and community relationships are not rated high among the character building factors as compared with other things.

6. In spite of grumblings about required attendance at college chapel, older students have a fairly high appreciation of its character building value.

7. The greatest factors in character building at Doane are those things

which are of the bone and sinew of the college, viz.: student contacts with students, student contacts with teachers, curriculum and class work, the physical education department for men, college chapel.

The practical application regarding selection of students; selection of

teachers; the content of the course of study; the importance of the character of the athletic director; the importance of maintaining high standards for college chapel; and also regarding the possible strengthening of the factors rated low, cannot be discussed for lack of space.

IV

Bible Teaching at Penn College

E. H. STRANAHAN

IN ITS TEACHING of the Bible for the purpose of shaping character Penn College has recognized several manifest deficiencies with which students who enter our institution come to the campus.

(1) An over-stressing of one or more tendencies.

(2) A narrow range of knowledge, vision, and religious activity.

(3) Certain gaps in cultural accomplishments.

(4) An inadequate philosophy of life.

(5) A failure to have centralized personality in and around Jesus Christ.

In order to meet these deficiencies and to give a large foundation for future instruction our courses have been planned under two large headings:

I. A general survey of the Old Testament and New Testament for the purpose of helping students acquire Biblical facts and wide acquaintance with the entire Bible.

II. An intensive study of the Fourth Gospel, the Minor Prophets, and the Epistle to the Romans.

In the selection of the details of this material an attempt is made to bring out the character material contained in the

various portions of scripture study and to link it with personality development. Attention is called to the wide variety of life situations which are discovered, and all material that would have any bearing on a philosophy of life is called to the attention of students. A constant attempt is made to emphasize the social material which is not only discovered but applied to the local campus conditions.

The Bible work is not only specifically linked with religious education but is also related to other departments, which would give just as broad a foundation to character building as possible. The two departments are seeking especially to keep in mind that which is more or less in the background of the entire institution. A careful study of Quaker mysticism has indicated five educational values that are kept in the forefront of the thinking of the teachers of Bible and the students taking the courses. These five values are:

1. The centrality of personality in all Christian thinking and work.

2. Individual integrity which seeks to rescue the individual from the mass and make him a definite unit.

3. The social reference in Christianity whereby Bible information is applied

to campus problems or very definite religious work.

4. The synoptic view of life which seeks to remind us that life is an entirety and cannot be Christianized in segments.

5. God consciousness, which leads the group to endeavor to experience the presence of God as a constant, unifying, and life giving element in all phases of life.

This general background material is

made the foundation for detailed efforts to reach every individual student. It is done in an informal way through contacts formed between faculty members and individual students. While we welcome all the technique which can come out of new methods in psychology, yet we are appreciative of the fact that strong characters may be builded even without an extensive knowledge of complicated techniques.

V

Student Attitudes Toward the Church

R. L. THORP

THE DEPARTMENT of Religious Education of Culver-Stockton College at Canton, Missouri, conducted a questionnaire among the students of that institution to obtain the current attitude of a group of college students toward the church. It was not intended to draw out excuses or alibis or to find fault with students or the church, but to discover real attitudes. The questionnaire had three sections, dealing with the church school, the church services, and the young people's meetings.

Questions were so planned as to get from regular attendants their major reasons for attendance and their estimate of the worth of various features of the church program. Those who did not attend were asked whether the reasons were within themselves or within the institution. Thus each student faced his own personal situation and attitude as well as the weakness of the church program. Constructive suggestions and criticisms were also sought.

Only a few of the results can be given here. Nearly all students had attended religious services regularly before coming to college. Most of them still attend, but with a greater irregularity. In all

four college classes, the reason for attendance ranking first was home training. The reason for non-attendance checked most was "Rather use time otherwise." A great majority favor morning over evening church services. In answer to whether church services seemed worshipful or mechanical, eighty-four said worshipful and forty-nine mechanical. Seventy-four were inspired by church services and forty-five were bored. Various other records were made, but were not so definite in trend. Suggestions were numerous, though often conflicting. The suggestion most often made was for shorter services and sermons. The average in our community is one hour for church school, and one hour and a quarter for church, including a thirty-minute sermon. One might get the impression that for many, sermons should be shortened, altered, or eliminated entirely and the services be made more entertaining.

The value gained from such a questionnaire is uncertain. Though it was given under the best possible conditions, those who conducted it were doubtful about the seriousness with which students answered questions. Most of the students did not bother to classify themselves, but

answered all questions for those attending or not attending. Answers are too ambiguous and conflicting to classify them as scientific data. Perhaps they do reveal certain trends of attitude. Youth ran true to its reputation in being critical of religious leadership and programs.

A part of the criticism may have been directed at individual teachers and ministers, but it largely indicated a critical attitude toward all religious leaders. Perhaps no other group of leaders would fare better, if students were asked for their opinion.

VI

Chapel at Hamline University

ALFRED F. HUGHES

AT HAMLINE University, chapel is considered an integral worthwhile part of the college program. It is maintained not because of past tradition nor as a concession to the opinion of the constituency, but because of the conviction that the members of the college community find genuine values in worshipping together. These members of the community work together, play together, and live together. It is well that they should worship together.

Because of this conviction the college requires attendance at chapel. It is false psychology to speak of chapel as "compulsory" while other activities are "required." Because worship together is considered quite as important as any other activity, there is no reason why those who elect to join the community should question participation in this activity more than in any other.

Since chapel is conceived to be what it truly should be, a period of worship, it is not confused with other assemblies. It is held but once a week, on Wednesdays at nine-fifty. Sufficient time, forty-five minutes between classes, is allowed, to make possible a dignified, unhurried, worshipful service, without temptation to continue beyond the close of the period. In some colleges, chapel, so called, is a

conglomerate hodge-podge of religion, lecture, address, announcement and pep-fest. Being neither fish, flesh, nor fowl, it satisfies nobody and accomplishes nothing but dissatisfaction. If the chapel hour is to be rescued from this unhappy situation it must be accorded the dignity which rightfully belongs to it as worship.

Fortunately at Hamline we have an ideal setting. Adjacent to the campus there has just been erected a noble ecclesiastical structure, the Hamline Methodist Episcopal Church, conceded by all to be outstanding among the churches of the Twin Cities. The University contributed to its erection, thus it is in actuality the chapel for the institution. In its main auditorium nothing is allowed except services of worship. One cannot over-estimate the value of this setting for the chapel hour, a setting which is not associated with any other activity whatsoever.

The service is simple, yet worshipful. It opens with a processional by the vested college choir, the audience joining in the hymn. The doxology, a simple collect, the Lord's prayer, a special anthem, and a devotional address of about fifteen minutes constitute the usual order of service. It should be noted that these addresses are devotional and not discussions of

sundry topics. No slavish adherence is given this formal order of worship, but variations occur as occasions arise. No announcements are made. The service, from the time the processional actually begins until the benediction is pronounced, is from twenty to twenty-five minutes.

As a rule the service is conducted and the address given by the president when he is present.

In addition to this one chapel hour, two required assemblies are held on Mondays and Thursdays. Students through the various campus organizations are responsible for Mondays. No little rivalry exists as to which group can do the best. Consequently these programs are usually satisfactory. The secretary of the faculty makes arrangements for and presides on

Thursday. The talent is drawn from the faculty or other speakers available. Special pleaders and propagandists are not encouraged. These assemblies are held in the main college hall, and not in the church.

It would, of course, be too much to say that this arrangement is perfect. There is no doubt, however, but that it is working in a highly satisfactory manner. Doubtless not every student is satisfied, but there is almost a total absence of criticism or grumbling. It seems to show that where an hour of worship is set apart and is properly dignified by its setting and program, and where the service is so conducted as to reflect adequately the conviction that such an activity is eminently worth while, such a chapel service can be made a success.

VII

Guidance of Exceptional Students at Park College

J. W. TEENER

PROFESSOR ARTMAN'S statement that the most crucial situation on the college campus is the split between intellect and character, in the thinking of the faculty, provokes inquiry as to what methods are being used to arouse the teacher to his responsibility. The dean of Park College has been insisting that both the exceptional student and the poor student are faculty problems, and should be dealt with largely through individual faculty contact rather than by an administrative officer.

To this end the following plan is now being used. At each mid-semester each teacher is asked to send to the office a record of the general standing of each student in his classes. If any student is failing at that time, the teacher also is expected to send a complete report of at least one interview he has had with him.

The teacher is asked to make the student his problem and to inquire into the story by the student, i. e., what is his financial situation; what are his social relations in his school and at home; what are his study habits; what was his high school preparation? He is then to prepare a statement of the cause of the poor work in his particular study. Thus the dean has a concrete situation before him when the student is called for conference.

If the student should fail at the close of the semester he is turned to the department of education for interview and aid. If he should select another professor's work for the second semester, that teacher is notified by the department of education and asked to follow through his case, give all help possible, and report back at the middle of this second semester. In this way the teacher becomes

more fully aware that he is not teaching a subject merely, but that student development is the important factor in a college.

All promising students are also noted at the close of each semester and honors work is provided for them in their senior year.

VIII

Administrative Control of the Character Shaping Factors in the College Community

DAVID M. TROUT

AT THE CLOSE of my report on "Factors Which Contribute to the Development of Character, as Discovered by a Dean of Men," someone asked whether I approved the fraternal organizations on a campus. At that time it was not proper to answer, but I should like this morning to tell something of the way we met the situation at Hillsdale College. About three years ago there had grown up numerous conflicts and antagonisms on the campus. Discipline was a rather difficult problem. At first, the dean of men and the dean of women began inviting the heads of the fraternities and sororities into informal conferences regarding social practices and programs. After a time, several of these persons began to express their appreciation of the benefit derived, and it was suggested that some sort of permanent council be formed.

A committee was accordingly appointed from the group to draw up a constitution and by-laws. Two or three general principles were agreed upon as policies. In the first place, there was a definite determination to avoid the organization of a student council, because both deans and students were convinced that, like most other student councils, it would in the end turn out to be only an echo of student opinion, without executive powers. It was decided, in the second place, that the contemplated organization should be a federation which would represent opinion from the faculty, the administration, and every institutionalized group

upon the campus. This meant that not only fraternities and sororities, but women's dormitories, the athletic board of control, the junior and senior classes, the Christian associations, the campus annual, the college weekly, and various other organizations would have a voice in campus affairs.

All organized groups were invited to send their presidents or chief executives to constitute, with the dean of men and the dean of women, a federation with legislative, executive, and judicial powers. This federation, however, is required by constitution to submit all of its major enactments to a forum consisting of administrative officers, faculty, and student body. Its actions are finally subjected to the review of the president of the college, in whom is vested full veto power—which he has not in three years been forced to exercise.

The federation meets every month and deals with the problems that relate to campus life. It affords a fine forum for the heads of the various organizations and brings together practically all shades of opinion. Every two months, the president of the federation appoints two men to act with the dean of men, and two women to act with the dean of women, as discipline committees. If there come up cases that need attention, they are handled by these committees. If the infringement is due to the concerted action of a man and a woman, the whole committee of six deals with the case. If only

a man is involved, the dean of men and the two students who work with him consider the problem and take action. In the case of a woman, the dean of women and the two women students handle the case. Penalties tend increasingly to take the nature of reconstructive procedures, and many times the offender helps make his own penalty. In fact, "penalty" is not the right word, for the punitive attitude seems to have disappeared almost entirely from the federation's methods.

When the present system was first instituted it was carried on under the intensest sort of student criticism. The sentiment got abroad that it was only an instrument to subject the student body more completely to administrative domination, and this suspicion was hard to live down; but as time went on, as one dean would oppose the proposals of the other in the federation meeting and still keep good natured, as the members of the federation voted down the proposals of both deans, as members of the discipline committee sometimes turned aside from the opinion of the dean, as majority votes both in federation meetings and in the forums were followed up with the highest integrity, confidence grew, so that today the federation enjoys a position of trust and confidence from every campus organization, the faculty, and the college administration.

The results of this kind of organization cannot yet be fully measured. In

fact, I do not know whether the present happy state of affairs is due to this particular administrative technique, but at any rate certain significant changes have taken place. (1) Administrative officers are trusted and supported to a remarkable degree by the students. (2) Campus morale has been better this year than at any time during the past four years. (3) There has been only one case of discipline this year, and the person involved in it was a student from another institution who committed the offense before he registered. (4) The reaching of conclusions through sharing of opinion has become a practice with both students and deans. For example, a matter comes up in the federation meeting that involves both men and women. Students of both sexes state their opinions freely and the deans state theirs. The decisions represent, usually, many compromises of viewpoints, but practical unanimity prevails before a vote is taken. This training in statesmanship, and in ability to see viewpoints growing out of various loyalties, seems to be bearing fruit in better understandings. (5) Each year the president of the federation is sent to the meeting of the national student federation and upon his return makes a report to the forum. This enlarges the contacts of students and faculty.

As yet we are in the experimental stage. What the outcome will be only the future can reveal.

IX

My Method of Teaching Bible

E. E. DOMM

THE METHOD I am using follows the technique developed by Dr. W. W. White and Dr. A. B. Curry, as set forth in their "Ten Suggestions." This technique is placed in mimeographed

form in the hands of each student. I have incorporated it in this paper, that you may see just what it is.

You will see my class room procedure more clearly if I describe typical assign-

ments, so I shall append also the work of three days last autumn. I do not tell students anything about differences between Mark and the other gospels, nor do I try to prepare any "historical background" for them. Students seek out these things for themselves as we proceed, and are encouraged to do so because they feel the need. They obtain necessary backgrounds in connection with immediate problems they face in their study of the text of Mark.

At the beginning of the year I make a clear statement of purpose for the course. I base this statement on the words *See, Think, Live*. Also I use Professor Betts' summary of purpose in teaching as the acquirement of *useful knowledge, right attitudes, and skill in living*. The method of studying I exemplify by the use of David S. Jordan's *Agassiz and the Fish*.

Thoughtful notebook preparation is required. There are always some students who find notebook work irksome, but the majority do a very superior piece of work. The organization of the notebook is suggested as follows:

I. Assignments.

- II. Study Notes: (1) Paragraphing.
- (2) Observations. (3) Answers to interpretation questions. (4) Notes on books consulted. (5) Theme statements. (6) Class notes. (7) Problems underlying the passage, and suggestions found in the passage. (8) Application work. (9) Difficulties.

III. Special papers chosen by the student and entirely optional. This is intended for those who wish to do additional work.

Ten Suggestions for the Study of a Sectional Unit in a Book of the Bible

(By White and Curry)

Divide the book of the Bible into logical or conveniently small sections for intensive study.

1. Read the lesson through, challenging the meaning as if you were reading it for the first time in your life. Don't read a sentence with-

out knowing, when you have finished, just what is said.

2. Choose a title for each paragraph of the lesson. The paragraph is our unit of study, not the chapter. Think over these titles until you can give them in order without reference to book or notes.

3. Study the thought relations of each paragraph to the ones preceding it and following it. The questions to have in mind are: Why did the writer put this paragraph in? Why did he put it where it is? Sometimes the connection is merely chronological. Sometimes this and more. Sometimes there is an abrupt transition with seemingly little connection. If you discover some relationship that you had not noticed before, or that you think worthy of comment, make a written note of it.

4. Apply the above suggestions, on a larger scale, to the lesson as a whole in its relation to the lessons preceding it and following it. Ask such questions as these: What does the lesson add to the movement of the book? What would I miss if this section had been omitted?

5. Try stating the theme of the lesson. Perhaps you will get more than one statement. Make an outline, developing your theme if you wish. Omit the outline if pressed for time.

6. Write a list of five to ten observations on the lesson. This means to correlate facts and statements and expressions, and to get under the surface until you begin to see things in the lesson that you never saw before, then record results. Do not let these observations overlap your reports on points 2, 3, 4, 5, above. Distinguish these three: (1) An observation, (2) An interpretation, (3) An application. You are asked here not what does it teach? but what do you *see* here that is noteworthy or striking?

7. Study the persons and places mentioned. If places or journeys are prominent, draw a rough map indicating the same.

8. Record questions and difficulties raised in your study. It is in this connection that you should make the largest use of your class leader, or outside helps.

9. What has come to you in this study in the way of (1) New spiritual values in a special verse which has gripped you? (2) What help on practical problems is offered by this passage? (3) What would be the results of applying in daily life the principles, teaching, and spirit of this Scripture?

10. Review your study by answering: (1) What is here? (2) What does it mean? (3) What problem of ours does it bear upon? (4) What suggestion for solution does it give? (5) Will they work today? How?

Typical Assignments

October 8, 1928.

1. Read Mark chapter 2 giving paragraphs with suitable titles.
2. Note thought connections between para-

graphs; also between chapters 1 and 2. Where should the chapter end?

3. Observations.

4. Scriptural interpretation questions:

a. Who were the Pharisees? See references: Sledd, Mathews, Fairweather, etc.

b. Why did Jesus not first heal paralytic and afterwards forgive his sins?

c. What is blasphemy? What was the Jewish view on it?

d. Reconstruct the conversation between Jesus and the Pharisees regarding the blasphemy episode.

e. Who are the publicans? See references.

f. Why was the dinner party given?

g. In verses 19 and 20, is point same as in verses 21 and 22?

h. In verse 25, did David break the Sabbath?

October 10, 1928.

1. Write theme statement for chapter 2.

2. List the problems faced by Jesus in chapter 2.

3. Write out any suggestions that come to

you from your study of how Jesus met these problems.

October 15, 1928.

Application questions: The first three are optional, the last two are required of all:

1. What social, religious, national, international problems can you mention for the solution of which some people are proposing radical action?

2. What difference should it make if a group working for improved conditions should actually adopt activities as radical as were those of Jesus in his day?

3. When is legislation by government a help in winning out on new standards? When is it a hindrance?

4. In what way should this class proceed if it decided to bring the prevailing views on the campus to bear on any one of the following: conception of God, social practices, religious customs more in line with Jesus' example.

5. What kind of opposition might we encounter? How would you propose to meet it?

X

Summary Report of Section Chairman

J. F. BALZER

THINGS WENT too nicely, in the sense that we did not develop in our section what I think should have developed—some real clashes of opinion. It seemed to me that the situation was somewhat too comfortable, although surely in the background there was a good deal of feeling of disquiet. We arranged our program on the basis of two approaches:

1. We tried to present in the first session some of the character shaping factors in the college community. In order not to deal only with opinion we tried to have those who presented materials present something that really represented *investigation*. A good deal of genuine fact finding was presented for purposes of discussion.

2. We dealt with the question of con-

trolled factors. The fact finding was not quite as adequate. It is easier to have diagnoses of what the situation is than to have material. Mr. Artman, Professor Trout, Professor Starbuck, and Professor Dimock contributed to these diagnoses.

On the whole the general impression we received might be summed up by saying that the situation is varied. In the first place, we have very different conditions in different colleges and universities—from the point of view of disintegration of factors and from the point of view of the unity of factors that affect character. Colleges also differ from the point of view of students who come to the institutions.

One general assumption can be made: the real problem that arises comes out of the fact that your students come from a

restricted atmosphere where there is comparatively a small amount of conflict to an area where there is a large degree of conflict—not merely from the point of view of physical contacts, but from the point of view of the conflict of ideals. There is conflict of cultures which is growing in the college as in the commonwealth. It is a conflict between medieval and modern scientific points of view, and the student is thrown into conflict in short order. There is also the fraternity and sorority system in which you have a new type of conflict and a great deal of violence may take place. Students are thrown into real conflict.

One thing was stressed, namely, that we are, after all, as teachers, neglecting a very essential task when we try to separate character from the classroom. After all, the teacher's function is an important one and with a tremendous amount of confusion lying around it, the teacher has a supreme responsibility through counseling and teaching to lead to an integration which no other factor in the college can possibly have.

The problem of the teacher is not to erect artificial situations where the student will not meet difficulties, but to make individuals who can resist situations. Therefore, we must emphasize the teaching function to a much larger degree, and emphasize the fact that the classroom is a place where continual interweaving must go on. It is a matter of life situations with the classroom itself most important.

There is the danger that the teacher will become the organizing factor for the student. He must guard against a fixation, must free the student for an actual control of his life and give him a methodology of going out and orienting himself in life.

Dr. Trout reported from the point of view of dean of men how the groups themselves can be used as a means of control. It is not necessary to attack the

fraternity and sorority system. It is quite possible so to motivate them that they in themselves may become the actual integrating factor for the student. If we had entered into that situation more, there would have been some conflict. To what extent can we look upon the fraternity and sorority as educative factors?

If the whole problem of the definition of religion had been thrown out, there would have been no clearness. There would have been a decided difference of opinion in the group. On the one side would have been a definition in terms of escape from life—ideals meaning integration, but after all a type of escape; on the other hand a definition of religion which deals with life situations and a total integration of the emotional and feeling side with a different location of the function of ideals.

We believe there are certain areas in which the R. E. A. can help the college teacher by making it possible for him to get more material with regard to what happens when certain situations are dominant, and when other situations are dominant. We were able to assemble in our group a good deal of factual material with regard to handling the situation itself, but not much from the point of view of what kind of character results.

In closing this report, may I call attention to the fact that the college section of this convention is also the annual meeting of the Midwest Section of the Association of Teachers of Bible. At a dinner meeting the annual election of officers for this Association was held, with the following results:

President, E. E. Domm, of North Central College.

Vice-President, O. V. Jackson, of Cornell College.

Secretary-Treasurer, F. G. Ward, of the Y. M. C. A. College, Chicago.

Additional members of the Executive Board, J. F. Balzer of Carleton College and J. W. Teener of Park College.

The Public School and Character Education

I

Character Development and the Curriculum

AGNES SAMUELSON

"THE development of character and personality has always attracted the attention and elicited the energies of men and women who have in any way felt responsible for educating children for citizenship." These words from Charters reflect the problem of the ages. Review the statements of the objectives of education from Plato to Dewey and you will find them tersely summarized by Seashore: "From one point of view the object of all education is to build character."¹

While other groups of this conference are considering the contribution of such factors as the family, the press, the library, the college, and the church, to the development of character, this section is considering the work of the public schools from that angle. Of the many school associations and experiences that may be listed in the answer to the first question for discussion this afternoon: "Out of what does character develop?" one of most importance is the curriculum.

The first fact of significance in connection with the relation of the modern cur-

riculum to character education is the enlarged objective. Though the modern curriculum may be set up in terms of Bobbitt's major life activities, Courtis' purposing, Washburne's individual instruction, Horn's social function of subject matter, or any other modern technique, yet it takes but a cursory examination of modern course of study materials to see that the organized education of childhood is no longer limited to the mastery of facts. The common essentials do not consist merely of certain knowledges. To leave out common honesty and truthfulness from any list of "common essentials" is at once to queer the list. To develop the abilities, skills, habits, insights, attitudes, ideals, and appreciations needed for adequate living is now considered the ultimate goal of the curriculum. This means that the curriculum is being spiritualized as well as intellectualized.²

As we shift from the academic to the character aspects of the curriculum, we approach the most difficult phase to analyze. There is a lack of educational research on the subject of teaching ideals; procedures are still in empirical stages.

1. Charters, W. W., *Teaching of Ideals*, preface, page 119 and 279, Macmillan, 1927.

Seashore, C. E., "Character is not Character Unless It Is Lived All the Time," *School Life*, Dept. of Interior, U. S. Bureau of Education, January, 1928.

2. Kilpatrick, Wm. H., "An Effort at Appraisal," *Twenty-Fourth Year Book, Part II, Adapting Schools to Individual Instruction*, page 181, National Society for Study of Education, 1923.

Ideals are not as tangible as spelling counts and not as easily measured as skills in arithmetic. But interest in spiritualizing the facts dominates every great educational gathering today. There is greater recognition than ever before of the fact that our future depends more upon character than upon intellect. President Coolidge put it this way:

"All our science and all our acts will never be the means for the true advancement of the nation, will never remove us from the sphere of the superficial and the cynical, will never give us a civilization and a culture of any worthy and lasting importance unless we are able to see in them the outward manifestations of a spiritual reality; that unless our halls of learning are real temples approached by our youth in an attitude of reverence, consecrated by worship of the truth, they will all end in delusion; that our colleges will fail in their duty to their students unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature, and of the arts."³

Although we are apt to point to the allied curricular activities for character values, yet there are spiritualizing aspects in every section of the public school curriculum. These are the outcomes of instruction dealing with ideals, attitudes, and appreciations. They have to do with enriching life, with developing the quality that makes life significant, with building a wholesome philosophy of life.

The possibilities of the language arts for teaching high ideals, wholesome attitudes, and fine appreciations are now being approached. Two reasons account for this: an enriched content of material and a happier classroom technique. The library is providing rich and vicarious reading experiences; pure enjoyment is being exalted over tedious details. It is

a scientific fact that children will read poetry if they are allowed to enjoy its meaning rather than required to analyze its form. Literature thus becomes a pleasure and not a duty and "children's reading not a by-product of the English course, an intelligence test, or anything else—a subject of limitless possibilities and lifelong implications."⁴

As the pages of great books acquaint the pupils with "all that mankind has done, thought, gained," in the words of Carlyle, as the heroes of all ages pass in panoramic view—Hercules, Roland, Sir Galahad, Robin Hood, Siegfried, William Tell, Portia, and hundreds of others, as the stories from Aesop to Brer Rabbit entertain their fancy, as they adventure among the great masterpieces of prose and poetry, as they enjoy the matchless majesty of the psalms and the monumental personification from Genesis to Revelation, as they discover the law of law permeating the traditions and ideals of all nations, school children are gathering principles that cannot help but color their philosophy of life. With an enriched content and a happier technique literature has a better chance to function in life outside the school and to play a more direct and indirect part in perfecting that something which we call personality. The pages of literature are full of the most beautiful word pictures and the loftiest ideals of the ages; no subject in the curriculum has greater possibilities for developing right attitudes toward life or deeper appreciations of its values.

Fundamentals of character may not seem as obvious outcomes in the tool subjects, but is there not beauty in mathematical order and in spelling precision? Is it not the business of the teacher so to spiritualize the facts that their primary values are accompanied by certain concomitant learnings? The development of standards of neatness, accuracy,

3. Coolidge, Calvin, "Emphasis Must Be Given to Development of Moral Power," *School Life*, Vol. XIII, No. 2, October, 1927.

4. Moore, Annie C., *New Roads to Childhood*.

good workmanship, and a sense of values are no longer trusted to the magic of transfer but sought along with the specific.

As the pupils perfect their technique in the manual and vocational arts, do they not gain a better concept of what is beautiful in form, honest in work, and fine in standards? As they increase their conscious enjoyment of the masterpieces of art, as they follow their urge to win the intellectual battle of freedom from prejudice, ignorance, and superstition, as they tune in on greater wave lengths of rhythm and sweetness and harmony of life through musical appreciation, are they not learning to evaluate life in terms of quality rather than quantity?

The facts of the sciences from the microscopic to the telescopic teach us that "it is man who sends out the only jarring note that mars the music of the spheres." What field is more appealing to the modern youth than that of science? What has captured his fancy like the story of the conquest of the air? Have not Colonel Charles A. Lindbergh's aviation flights spiritualized the whole world? Does he not hold the boyhood of the world in his hands? As the boundaries of human knowledge are being pushed back, is not the outlook for our school children being broadened? Are not the concomitant values of tolerance, open-mindedness, and willingness to seek and accept the truth, desirable outcomes that will remain to bless the personality after the laboratory drawings are forgotten? Think also of the poise, balance, and happiness objectives of the modern health program. The responses to the objective stimuli of nature study are attitudes, ideals, and appreciations relating to the conservation of natural beauty and the worthy use of leisure time.

What of the social sciences? Geography serves a spiritual as well as an economic function, when its facts open the

child's eyes and heart to a greater world understanding, enjoyment, sympathy, and appreciation. No true teacher of history fails to incorporate in her lesson aim the cultivation of attitudes of respect and appreciation for those who have made present day civilization possible. In civics she does not forget that personal and civic ideals are as necessary as specific knowledges. If the study of our country's glorious history does not provide high school and college students with patriotic and lofty action patterns, if the work in civics does not make them better participators in the adventures of citizenship, the courses must surely be in need of revamping.

As our school children are thrilled by the romantic stories of Benjamin Franklin's statesmanship, John Marshall's legal learning, Horace Mann's activities in behalf of the common school, Daniel Boone's hunting expeditions, Mary Lyon's opening college doors to women, U. S. Grant's siege of Vicksburg, Stonewall Jackson's matchless cavalry, Frances E. Willard's crusading for temperance, Dr. Anna Howard Shaw's championing of the suffrage reform, Clara Barton's bringing the American Red Cross to our country, Dr. Walter Reed's conquering yellow fever, General George W. Goethal's building the Panama Canal, Ezra Meeker's blazing the northwest trail, Luther Burbank's plant creations, Thomas A. Edison's marvelous inventions, Colonel Charles A. Lindbergh's aviation record, and the ideals and achievements of the many other interesting pioneers in high adventure for the benefit of civilization, they are learning to appreciate and interpret the spirit of America. Are they not also learning better to evaluate life by a greater understanding of the meaning of work, culture, citizenship, and service to the future?

I have tried to point out three things about the relation of the public school curriculum to character education:

1. The program now includes attention to the development of ideals, attitudes, and appreciations as well as to the mastery of knowledges and skills.

2. The teaching of character traits is the most difficult technique to develop, to master, and to measure. There is need of research in this field in order to build a proper program.

3. Every phase of the public school curriculum has spiritualizing values.

The public school curriculum has a distinct contribution to make to the solution of the problem of character education through a better understanding and mastery of these items. This program of translating ideals into character will be increasingly successful as it is carried out by teaching personalities with the vision and skill to inspire children to achieve lives of rich significance.

II

Summary Report of Section Chairman

M. G. CLARK

FROM THE STANDPOINT of interest, the Public School Section was a success. This was evidenced by its large attendance, standing room being at a premium; by the spirited discussion which did not lag throughout the sessions, and by the fact that the larger part of those present voluntarily continued the debate for an hour beyond schedule time.

As a fact finding group, the work of this Section was a disappointment. The outstanding fact was the discovery that no one had actual character education facts to offer. No established technique of character teaching was presented and no one could give dependable, scientifically derived facts concerning those things which most surely produce character.

While there was a sparsity of fact finding, there was no sparsity of thinking, and for two and a half hours not a moment was lost in the expression of this community thinking. No definite contributions can be reported as of value

to those not present, but the stimulation of the thinking of those who were present was manifest.

In general, the discussion centered about two questions that are pertinent to the public school problem:

1. Out of what does character develop?

2. What is the school's job as its part of the total social character process?

In answer to the former question, the discussion indicated four lines of thinking:

- a. That character develops largely through personalized idealisms, that is, through the emotionalization of personal influences.

- b. That character develops through the understanding and the acceptance (emotionalization) of one's social and moral obligation to his group.

- c. That character develops through an understanding and love for that which is accepted as true in life values and as socially right. That character is the out-

ering of a love and understanding of the positive elements in human reactions.

d. That character can only be stabilized as opportunity is given in daily practice to put into action the character ideals of the individual.

The answer to the second problem is found in the opportunity the school offers for the inspiration and the functioning of character ideals. Character inspirations cannot become stabilized character until an opportunity is given for their outering and establishment in individual personality.

a. The personnel of the school teaching group must be such that the pupil group will find inspiration for their personalized idealisms. The personal influence of the teacher is more far reaching than her subject matter.

b. Opportunity should be provided within the school for the discussion of character problems and for the real living or outering of the social and moral obligation of the school group.

c. The school program, through the administration of its curriculum, must continually set standards of truth and ideals of living that appear not as isolated bits of character subject matter, but as integral parts of each subject of the curriculum and, therefore, like the

problems of life, an integral part of efficient living.

d. Over and above all else, opportunity must appear in the school organization for the pupils to take over much of the responsibility for the establishment of the school character and for the solution of the school social and moral problems.

Stabilized character is not the product of academic teaching; it is rather the product of individual choices and individually determined activities which come as the stimulus of emotionalized thinking, i. e., idealisms. The school must give opportunity for such choices and determined activities, not so much through academic teachings, as through opportunities for individual thinking and for the outerings of the ideals of pupil discussion groups. The problems of the school should not be reserved entirely for faculty meetings. Character never comes through the superimposed influence of a more or less autocratic rule. Character is a growth and, like all growth, is the result of self-activity. The worn out negative cells of error must be torn down and replaced with positive cells of truth. Such growth can only come from within each individual, since all growth is from within a living organism and not an accretion of superimposed materials.

The Church and Character Education

WILLIAM CLAYTON BOWER

THE sectional meeting at which the church was studied was well attended. The number of persons desiring to participate was greater than could be accommodated in the rooms at first allotted, and the section was transferred to the chapel of the National Training School across the street. This proved an admirable setting for the work of the section.

WHAT THE CONFERENCE SET OUT TO ACCOMPLISH

The section on the church set out to accomplish three principal objectives. *First*, to assess the church as an agency contributing to the process of character education. *Second*, to assess the church as an agency of character education in its relation to other institutions in the community contributing directly or indirectly to this process. *Third*, to consider the church from the standpoint of the specific contribution which religion has to make to the achievement of character.

PROCEDURE

The section was set up on the conference basis. There were no set addresses. The first part of the conference, however, was devoted to brief and informal presentations of a number of viewpoints and approaches with reference to the functions and responsibility of the church in its relation to community life. These presentations centered around three fundamental points of view: (1) the nature of religion; (2) the church as a functioning social institution in its relation to

other community agencies; and (3) the church adapting itself to the factors of change in a complex modern community undergoing constant and rapid modification.

These informal presentations of viewpoints were followed by a discussion which occupied the remainder of Thursday afternoon and continued through the forenoon of Friday. The participation in the discussion was wholehearted, and much longer time could have been used profitably by the group in thinking itself together with reference to the issues which emerged.

PRESENTATIONS OF VIEWPOINTS

The first presentation was made by Father J. Elliot Ross, Adviser to Catholic students in Columbia University. Father Ross presented the Catholic viewpoint of the nature of religion as dominantly authoritative, traditional, and institutional. From this viewpoint religion is grounded in divinely revealed, absolute truth. At the opposite extreme Professor Edward S. Ames, of the University of Chicago, who is also Pastor of the University Church of the Disciples, presented the conception of religion as empirical and experimental experience in the discovery of the fundamental and changing values that inhere in a developing historical process. From this point of view the function of religion is to discover the emerging values within the creative process of personal and social experience.

Professor Arthur L. Swift, of Union

Theological Seminary, presented the church in its relation to other community institutions. He called attention to the fact that religion as it has historically developed has tended to be a divisive rather than a unifying factor in community life, and that the church, therefore, is incapacitated by this fact from assuming leadership in community enterprises. Professor Ellsworth Faris, of the University of Chicago, assessed the church as a functioning social institution carrying forward certain aspects of community life and being responsible to the community for its products.

The fifth presentation was made by Professor Samuel A. Kincheloe, of the Chicago Theological Seminary. Dr. Kincheloe presented the results of his study of the manner in which individual churches adapt themselves to changing conditions of modern community life. His data were gathered from the metropolitan area of Chicago. The results of Dr. Kincheloe's research showed that there are forces operative in the community over which the individual church has little or no control. These factors are to be found in such matters as economic changes, in shifts of population, and in the emergence of zones radiating from the center of the city to the residential circumference. His studies show that in order to survive in the places of original planting local churches have to resort to many kinds of adaptations, such as institutional methods, change of location, union with other congregations, or withdrawal to residential sections. Dr. Kincheloe has been able to identify a definite series of behavior sequences in the life of local churches.

MOVEMENT OF THOUGHT IN THE DISCUSSION

The discussion which followed these presentations revealed a decided movement of thought through a sequence of ideas.

The first discussion studied the man-

ner in which religion itself is to be conceived. The heart of this problem centered in the conception of the place of the absolute and the relative in religion. When stated abstractly, as they were at the beginning of the discussion, these two ideas seemed to be irreconcilable. As the discussion progressed, however, and the group came face to face with the demands of concrete practical situations in local communities it became apparent that even such widely different conceptions of religion could find a *modus operandi*, and that in spite of metaphysical difficulties practical ways of working could be devised.

To many persons present the discussion of the absolute and relative seemed to be quite removed from reality and from the practical, but there were many in the section who felt that this problem was, after all, one of the most practical of those that were discussed. The immediately practical bearings of this problem are obvious when a local group comes to work out techniques of procedure on the basis of its conception of the nature of religion. This part of the discussion seemed to make it quite obvious that religious people of differing communions need first of all to clarify their minds on what they mean by religion.

The second focal point in the discussion had to do with the church in the changing community, and dealt particularly with the data which Professor Kincheloe had presented. The group raised the question as to what factors entered into the ability of local churches to remain on their original sites and to cope as permanent institutions with the changing conditions of the community. It was pointed out that on the whole the churches that hold to an absolute view of religion were more successful in maintaining their ground against change than are those which hold to a more flexible view of religion, but it was pointed out on the other hand that possibly the communions which hold to the more abso-

lute view have also exercised greater statesmanship in the location and supervision of churches. Unfortunately, time did not permit elaboration of this vital problem, since the session was controlled by time limits.

The session on Friday morning opened with a vital discussion of the church as a divisive or integrating factor in community life. Discussion brought out the fact that historically the church has placed its emphasis upon theological, doctrinal, and institutional concepts, and that to the extent that it has done this it has proven a divisive factor. Professor Swift's position, to the effect that the church, because of this divisive influence, had been disqualified to take the initiative in community leadership, was supported by a considerable section of the group.

It was pointed out, however, that religion in its most essential character is integrative, and that if it were re-conceived in terms of a living and forward-moving experience it would cease to be divisive in its influence and would become, according to its truest nature, an integrative community factor. The point of view was presented that this was one of the greatest present responsibilities of the church, to shift its view from abstract, metaphysical, and theological dogmas to convictions that root in current experience.

The fourth focal point in the discussion had to do with the necessity for complete re-orientation of the thinking of the church concerning its task in its community. It was suggested that a shift needed to be made from abstract, metaphysical, and theological ideas to the needs of persons and groups as such in local communities. It was suggested that in this re-orientation a survey should be made of the specific needs of community life. It was suggested further that a second step might well be for the church, together with all other agencies, to conceive their relation to all these needs,

making what contribution they could to these needs rather than conceiving their task in terms of positions that need to be defended.

At this point it was suggested that the fundamental criterion of the contribution which the church, as well as other community agencies, could make to character education should be formulated in terms of the contributions which religion can make to the achievement of personality.

The note with which the discussion came to its close was the conviction that this re-orientation of religion to human needs in terms of developing personality will require an experimental approach to specific and concrete needs in local community situations.

ASSESSMENT OF THE SECTION

(1) The chief purpose which the meeting of the section served was that of clearing the ground for more specific and intensive study of emergent problems. Much was gained from sharing different points of view and experiences in a process of understanding and discovery.

(2) It was very clear that as long as the group talked in terms of abstract concepts it not only differed, but its differences continued as great as at the beginning. It was interesting to note how these abstract concepts were saturated with emotional conditionings. So long as this attitude prevailed the tendency was to defend positions that had already been established and that had organized around themselves emotional concomitants. It was equally significant that when the group talked in terms of concrete and specific situations it found itself fusing. This would seem to indicate a need for some technique for experimentation in community cooperation.

(3) It was obvious that the time limit was too brief to carry through the dis-

cussion to its most fruitful outcomes. Ideas had to be left large and bulky and there was not time to pursue specific leads as far as many in the group would have liked to do.

(4) The group was much too large. The discussion technique calls for a much smaller group of persons who have some opportunity of following up leads that indicate direction of thinking.

(5) The conference was very fruitful in uncovering profitable leads for more intensive study in the future. Among these, six may be suggested

(a) It is clear that religious people need to come to some understanding among themselves as to what they mean by religion.

(b) It is also clear that as matters now stand it is necessary in any co-operative work to take account of differences and to develop techniques of cooperation which will take account of these differences.

(c) There is need for techniques of cooperation which will rest upon experimentation.

(d) It would seem fruitful in the light of this discussion that very specific and very concrete problems be located, concerning which factual data may be collected, and with reference to which experiments may be undertaken. It is not so important just what these problems should be. The main thing is that they should be specific, concrete, and immediate.

(e) It would seem advisable that there should be an extension of the techniques which Professor Kincheloe has used in other situations than Chicago. This study should be extended to other urban centers and to rural communities.

(f) There is great need for an adequate factual basis for further fruitful cooperative thinking on the problems brought to light in the discussion of the section.

The Library and Character Education

F. K. W. DRURY

THE LIBRARY SECTION of the 26th annual convention of the Religious Education Association met on Thursday afternoon, April 4, 1929, with an attendance of twenty-seven.

To discover how character may be influenced by books and libraries, and how these influences may become more potent in character building, was the problem before the section, as stated by the chairman, Mr. F. K. W. Drury, Executive Assistant on Adult Education of the American Library Association.

Books and libraries both have personalities which influence individuals, groups, and the community. The public library's program today is book service to the entire community. It does this, not by formal teaching, not by dictation, but by suggestion and cooperation. Its object is to establish character by sound reading and study, to help to a broader, better, more liberal education, to make life more enjoyable by bettering the job, or by lightening the tasks, because of a saner viewpoint.

In studying this problem two propositions may be discussed: (1) How books and reading have influenced character; (2) What libraries are doing and may do to influence character.

To open the discussion of the first proposition, Mr. Charles H. Compton, of the St. Louis Public Library, reported on the kind of people who have been reading William James, Thomas Hardy, Carl Sandburg, and the Greek Classics. Using the records of his library he has discovered that these are best appreciated by those in the humbler occupations,

such as stenographers, salesladies, laborers, drivers, clerks and printers. Very few of the so-called intellectuals, as professional and business men, appear on the list. From his study, Mr. Compton is convinced that a deep and abiding satisfaction and a high philosophy of life has come to these readers. This intellectual urge has come from books and these books have come from the public library. The burden therefore rests on the library to make books available for people of this kind.

Further instances of the influence of books and reading upon character were contributed by others. Rev. E. G. Williams, pastor of the Westminster Presbyterian Church, Des Moines, summarized the outstanding forces which influence character as (1) personal environment, (2) reading of books, (3) teaching, and (4) physical environment.

Mr. Williams further emphasized the value of a public library in a community. The library supplies the needed books both for reference and reading. It can set aside a shelf of books for parents, teachers, ministers, and others, it can provide the books called for in study groups at the churches, it can reach the potential religious leaders. A conference between the library and the pastors can result in a survey of what the library has, what it can secure by borrowing, and what it might provide. Such an official liaison can become an integrating force in building up a religious library along modern ideas of religious education.

Following up this idea of cooperation,

the discussion in the section touched on the aid given to groups in the community, such as study classes of all kinds in women's clubs, Y. M. and Y. W. C. A.'s, parent-teacher associations, and similar organizations.

The necessity of guiding the reading of children was also developed, with the suggestion of specific conferences with teachers of the primary and junior grades.

A resolution adopted by the section pointed out the desirability of arranging the round tables at Religious Education Association conferences according to a staggered program, so that those having lines of parallel interest would not conflict. As a result of the present method, no delegate to the R. E. A. conference attended the library section meeting, but the program was made up and attended by librarians.

The findings of the library section were drafted by a committee and were presented to the conference on Friday morning as follows:

1. That the influence of books

through the library has been found to be effective among those in the humbler walks of life, but does not extend as greatly to business and professional men who apparently do not read as discriminatingly as might be expected.

2. That it thus becomes the province of the library to make books readily available and serviceable to all.

3. That the library is frequently unable to extend such service because of the lack of adequate financial support.

4. That the library is an essential educational agency, its function being, not to teach, but to assist and advise readers both young and old.

5. That workers in the field of religious education are not fully aware of the services the library can offer to aid them.

6. That the library is ready to co-operate with the worker in the field of religious education.

7. That conferences should be instituted between these two, leading to mutual understanding and joint efforts toward the desired end.

The Press and Character Education

WILLARD GROSVENOR BLEYER

THE DISCUSSION in this round table centered about the dual character of the present day daily newspaper. It is both a business enterprise in the machine age, and an institution in our modern complex urban life. The newspaper, it was pointed out, is in its very nature a mirror reflecting the conditions of life in the community in which it is published. The journalist may be a leader, but like leaders he cannot get out of touch with those whom he is undertaking to lead.

The problem of the publication of news of crime, scandal, and vice was discussed at length, particularly with reference to its social and anti-social effects. Six possible advantages accruing to society from the printing of such news were considered: (1) its deterrent effect; (2) the importance of publicity as a means of insuring justice to those charged with wrongdoing and crime; (3) the information furnished to citizens so that they may protect themselves, their property, and their families against the criminal and the vicious; (4) the information necessary to citizens in order that they may judge of the efficiency of officers of the law and of judicial processes; (5) publicity as an aid in the apprehension and punishment of wrongdoers and criminals; (6) the satisfaction of vicious and criminal impulses through reading of vicious and criminal acts, rather than through committing them.

Eight possible anti-social effects of the publication of such news were also discussed: (1) the suggestions given to potential wrongdoers and criminals; (2)

the information furnished as to methods of committing criminal and vicious acts; (3) the distorted view given of moral standards by devoting disproportionate space and prominence to such news; (4) the consequent development of an attitude of tolerance toward wrongdoing and crime; (5) the sympathy often created for undeserving wrongdoers and criminals; (6) the glorification into heroes and heroines of wrongdoers and criminals; (7) the encouragement given to criminals who take pride in the newspaper notoriety they receive; (8) the possible interference with the apprehension of criminals and with the administration of justice.

Local news of crime, scandal, and vice, it was shown, is likely to have greater value from a social point of view than that which comes from outside the circulation area of the newspaper. The problem of the newspaper man is that of weighing in each case the possible social and anti-social effects of a given piece of news, and arriving at an immediate decision in regard to the publication or suppression of it.

The influence on the character and conduct of children of the daily comic strips and the Sunday colored comics was likewise considered. Many children begin to look at the "funnies" before they can read, and the taste for them thus early developed continues throughout the period when they are most susceptible to the influences that shape ideals of character and conduct. Graphic representation of family squabbles, crude practical jokes, "slap-stick" comedy, and

similar subjects commonly treated in the comics, doubtless produces a lasting impression on the child's mind. The latest slang, often vulgar and generally ephemeral, is used to heighten the effect of crude drawing and coloring. When parents are distressed by the unexpected acts and language of their children, they are prone to attribute these undesirable results to their playmates, although undoubtedly the cause is often to be found in the "funnies," to which parents, as a rule, give little attention.

The effect of newspaper publicity and advertising in stimulating attendance of children at moving picture theatres was also touched upon. Striking scenes in motion pictures are frequently reproduced in newspapers in connection both with press-agent reading matter and with display advertisements, in a manner calculated to stimulate the interest of children as well as of adults. Since the overwhelming majority of "movies" are designed for adults rather than children, the encouragement given to children to attend the "movies" deserves serious consideration. Again the vividness with which scenes of sensational action, including crime and illicit sex relations, are depicted on the screen may leave an indelible impression on the child's mind.

The deliberate attempt of newspaper editors and publishers to secure children as readers, through the printing of bedtime stories, "funnies," and other features, involves a certain amount of responsibility on the part of newspaper men and women for the character of the reading matter, illustrations, and advertising that newspapers publish primarily for adult readers, but equally available for juvenile readers. The question may well be asked whether or not a newspa-

per can serve both its mature and immature readers at the same time, without possible injury to the latter class. Most newspapers desire to be "home newspapers," because papers that go into the home obviously have great value as advertising media. Again, the question may well be asked whether or not a newspaper that goes into the home should print only such material as can be read aloud in the family circle.

In the matter of its language, it was pointed out, the American newspaper is more reticent in describing immorality than are present day fiction and motion pictures. Euphemisms, like "statutory offense," are commonly used by the press. Such euphemistic expressions are more in keeping with mid-Victorian prudery than with present frankness, but curiously enough they have survived in even those newspapers that are most open to the charge of sensationalism.

The conclusion of the discussion was that in any serious study of character education the influence of the press must be taken into consideration, and that even such features as are commonly considered innocuous, like the "comics," plain and colored, cannot be neglected in evaluating the effects of the press as an institution on the development of character and conduct in children.

The present day newspaper, in its great variety of contents, is an institution of such recent growth that its possible influences on community life remain to be studied. The newspaper reading habits of children might be investigated to advantage. Parents and teachers certainly should give careful attention to the possible effects on children of the reading matter, illustrations, and advertisements in the daily newspaper.

CONVENTION SUMMARIES

I

The Future of Character Education

J. ELLIOT ROSS

THE TOPIC on which I have been asked to speak is the future of character education.

In connection with that topic, it seems to me a very hopeful sign that both religious and secular education are willing to learn from one another to a greater extent today than they were twenty-five years ago.

The Church realizes that some who are not her children have made researches which may be very useful. And although the Church keeps her prerogative of studying the ideals of character, of determining to a large extent what kind of character we want, she recognizes that other folk may sometimes know the best means of developing a particular trait of character. So the Church has learned a great deal from the investigations of modern psychology. She no longer looks upon certain mental manifestations as the result of preternatural forces, and she is willing to learn from modern science how to treat these phenomena.

Appropriate methods worked out by science for dealing with various classes of mental deficiency are readily accepted. Sociologists and social workers have given religious agencies a greater appre-

ciation, perhaps, of the importance of material environment, in order that character may be developed in the direction religion desires. Religion has become a pupil in the field of pedagogy, to learn how to teach her own subject and to apply in the field of religion such systems as the project method, or learning by actual experience.

On the other hand, psychologists are realizing that if we are to have a truly integrated personality, the individual should have a wholesome religious outlook. We have sociologists and social workers recognizing that the church is an actual fact in society; that it is an agency which can be a great influence for good; that it would be flying in the face of the actual facts of life to ignore the Church and the field of religion.

In the educational world itself, there has been a distinct change in attitude, because institutions that started out as being completely secular have come, in a number of instances, to recognize the need of religion, if they were to give a complete education. In many secular institutions today, and even in state institutions governed by a constitution rigidly separating church and state, we have the phenomenon of courses in re-

ligion, or of some arrangement by which the representatives of different churches may be able to give courses in religion. At Iowa State University you have the most developed experiment in that direction, where there is a school of religion with the teachers representing Protestantism, Judaism, and Catholicism, holding the rank of full professors, sitting in faculty meetings, voting on all questions coming before the faculty. But Iowa University is only one of many institutions attempting something of the sort, and in grammar and high schools as well, we have an increasing recognition of the importance of religion. There are weekday classes, Gary systems, etc., by which children who attend state schools that cannot directly teach religion, yet receive the benefit of religious training. All this is a recognition that religion is one of the great agencies in the formation of character.

So we have these two trends, one by which the Church learns from other agencies, and the other by which other fields of discipline learn the importance of religion and that they can secure their own ends better by utilizing religion. The existence of these trends holds great promise for the future because it shows we are trying to see the whole of life. We are not holding exclusively to one particular factor.

And so I think we may well look forward to the future with great hope that we shall pass on to succeeding generations characters that have been formed under auspicious circumstances. To be humble enough to recognize his own limitations, humble enough to learn from others, is the work of a successful educator and builder of character. That today so many of our educators, religious and secular, have this humility affords great hope and promise for the future.

II

The Future of the Family

ARTHUR J. TODD

REGARDLESS of how this information may affect the feelings of those people who claim that the family is bankrupt and ought to be wiped out, I think it is a perfectly safe bet that the family is here to remain, that is, so long as we are here on this plane of human existence. It may be perfectly true that in heaven there is neither marrying nor giving in marriage, but so far as we can see there is no likelihood for a long time to come, at least, of men and women being transformed into angels in this mundane world. If, therefore, we are going to consider the problem of religious education as related to the family, we

need not worry about any lack of problems ahead of us. There is no immediate sign that we are likely to lose that particular objective of study and research.

There is no apparent prospect of any revolutionary change in the organization of the family. If we study the history of the human family we discover, of course, that it has changed, changed constantly, changed profoundly in certain aspects. But, after all, there is a mathematical reason why it cannot change much beyond certain limits. Even the large talk about companionate marriage is nothing new. It is really not marriage at all but simply a very thin veil for

prostitution. It is a form of sexual adventure very frequently encountered in the history of the family—a marginal form of family organization—and, in spite of the advertising of it, it is not practiced by an alarming number of people. In fact, it is like Shakespeare's army or the I. W. W. as far as numbers are concerned. Much rapid fire talk and movement gives the illusion of big numbers.

Now, here is the mathematical situation of which I just spoke. There are only three terms or elements in the normal family: father, mother, child. You can only organize these three elements into a certain number of patterns, and all those patterns have been already tried and tried repeatedly. And no amount of railing or argumentation or denunciation can change the number of these patterns. They are fixed by the very nature of the family itself, hence we have a very definite set-up in this respect for our problem of future education and even of future religious education for the family. There are certain relationships within the family group and it seems likely that so long as we are here in the flesh they will remain. Our business is to make them more workable than at present.

Is the present system of the family all that we want it to be? Certainly not. I believe parents, teachers, social workers all will agree that it is not. But, on the other hand, I do not think that many of us would go so far as the cynical psychoanalyst who said a while ago, "After all, the family is a necessary evil." That remark, of course, was not scientific but pure cynicism. Between the two extremes of complacency and cynicism, education, including religious education, will find its proper field and proper attitude.

A very grave set of problems faces us as we contemplate the future of the family. Most of these problems grow

out of our increasing social complexity. The mobility of labor, the development of modern industrialism, the jamming of people into close, crowded quarters, the movement from country to city, the breakdown of primary methods of social control in the big city, the new science which tends to create a new attitude of moral determinism approaching sometimes even moral anarchism—all these various forces playing upon the individual and the social group are creating problems within the family that make for its disintegration and disorganization.

What can we depend upon in the future to meet these tendencies? Law will hardly be able to handle the situation. Certain types and aspects of education can be depended upon to a certain extent. But there are certain other influences which I believe we shall have to depend upon and depend upon permanently if we are going to get into the corners and hinterlands of human nature and not merely sweep the middle of the floor. It may sound curious as coming from an objective, realistic scientist to say that the force that can get down to the roots of the problem and reconstruct human nature most effectively is religion.

Perhaps you will ask me to make it perfectly clear what I mean by religion. I shall be satisfied to call it utilizing the principle of good and the power of spirit. Hence the important thing, the essential thing in this matter of religious education and the future of the family, is to know what we want to teach. I am much less concerned about the instrument or process used in teaching—whether by radio, continuation classes, parent and teacher associations, cosmic rays or libraries. The important message and content of religious education as it bears upon the family is just about the same message and content that would bear upon the state or any other aspect of human life and conduct. And this message and content is just about summed

up in the first commandment: "Thou shalt have no other gods before me." But, note this, we shall never get anywhere if we merely stop with asserting or teaching people to assert or to repeat that first commandment. The problem of the religious educator as well as of other religious teachers is to *prove* that man has no other gods and can have no other.

It is not enough for me as teacher or parent or minister to lay down an abstract principle. It is my business to show the child that he can prove it. Now the child is not going to care much about abstract principles or even God unless he can prove for himself that God means something to him. I believe the child can be taught to prove for himself that God is and that there are no other gods.

My first problem, therefore, as a religious educator is to eliminate those other gods. I mean by other gods such things as the machine, matter, heredity, environment, money, the microbe. And by machine I mean particularly the machine type of mind that looks upon this universe as a pure mechanism and a system of things that can be defined in purely mechanical and material terms. In heredity and environment I should include the idea that there are vicious minds and wicked minds all powerful in the control of your conduct and mine. When I speak of the "microbe" as one of those other gods I am referring to that greatest example of atheism the world has ever known, namely, reducing God the Infinite, to God the infinitesimal. Think of it for a moment, that the microscopic parasite is given the omnipotence to destroy the image and likeness of the infinite God!

Do I mean to say that such a method of religious education and of proving the principle would solve the problem of poverty? Yes. Would it heal disease?

Yes. Would it handle mental defect? Yes. Domestic discord? Yes. Political, economic, and international conflict? Yes.

There has been some criticism of our deliberations at this conference by people who said they were disappointed in not being able to obtain definite and clear cut answers to their questions. I submit that I have given you some very definite answers. Could I be more definite and specific? And, on the other hand, could an authoritative religion or system of religious education be any less specific and still command our respect and our allegiance?

There is only one other question, namely, who should do this work? We have the agencies now. We have the sources of inspiration. We have the promises running all through the old and the new sections of the Scriptures which all the West accepts and reveres. All we need to do is to recognize the plain fact, that either our God is or he is not. He is superior to a "microbe" or a tempest or he is not. Let us go back, therefore, and search our old sources of teaching and education but, above all, let us get into the attitude of proving our claims.

Why should we have to confess failure in advance and depend upon the chemist, the psychiatrist, the matter physician, the social worker to do our work for us? Has God delegated the administration of truth to them rather than to us? We have a series of promises and rules in the Old and the New Testaments. I suppose they mean something. I even venture to believe that they mean what they say. If that is so, they mean to me a challenge to prove them, and my whole conception of the religious life and of the future of religious education is to prove the validity and the infallibility of those rules and promises and definitions, which sum up God, the real man, and their relationship.

III

Summarizing the Convention

WILLIAM ADAMS BROWN

ALL THAT YOU CAN expect me to do in these closing minutes is to give certain impressions which have come to me as I have listened to the discussion of the day and to make certain suggestions which bear upon our future procedure. If we are to judge this convention by definite, specific results we must confess that we have fallen short of our ideal. But when we consider our subject, "Character Training Through the Community," we realize that we should have been fortunate to reach definite results if we had stayed an entire year. In this whole matter we are breaking new ground and I think we may take it as a mark of success that our convention has shown that this question of character training is of interest to a great many different groups of people. If we can discover ways of setting about its study that are definite and practicable, there seems no limit to the interest we may arouse and the results we may achieve.

We have been fortunate enough in this Association to bring together not only representatives of the three great religious communions and of liberals who do not owe allegiance to any of them, but also representatives of the different social institutions which at any point touch religion; and the fact that the reports that have come to us today from these different groups are in many respects indefinite and baffling is not a reason for discouragement but a challenge to more effective activity. Let me suggest certain lines along which it seems to me that we may wisely move.

We need, in the first place, to define more clearly than we have yet done the field in which our Association is to work. We are, as the name implies, a *Religious*

Education Association, and however broadly we may define religion it is sufficiently specialized to be embodied in great institutions that command the services of a very large number of persons and that spend vast sums of money. Without depreciating to any extent the contribution which may be made to religious education through other educational organizations, the question ought constantly to be before us: In what ways can the representatives of organized religion, whether they be Catholic, or Protestant, or Jewish cooperate with the representatives of the other permanent human institutions—the family, the school, organized commerce and industry, the press, etc.—in building up sound ideals of character? If we agree that this at least is one point on which we ought to concentrate, two or three principles would seem to follow which may well engage our attention.

For one thing we ought to cultivate a sincere respect for the honest convictions of the different members of our Association, even when as individuals we think those convictions mistaken. And when I say respect, I do not mean simply intellectual respect; I mean emotional sympathy. No more instructive word was spoken on the floor of this convention than the word of Professor Morgan when he told us of the way in which by the mere creating of human sympathy you can radically alter social conduct. One of the facts which we need to have constantly in mind is the fact to which Professor Swift called our attention and of which the presence of Father Ross is a constant reminder, that a great many persons among our constituents believe that absolute standards in religion are not simply matters of theo-

logical importance but of far reaching practical influence in religious life.

It is idle to talk of cooperating with persons who hold these views unless we can enter into their attitude, understand the reasons why they feel as they do, and refrain from setting over against what we think a wrong dogma on their part an equally definite dogma of our own. We have been trying to find out how we can cooperate on the matters which we all regard as of importance and so far as we find differing beliefs among those obstacles, instead of condemning these differences wholesale, we ought to try to understand them. For it is only as we break up complex situations into their elements and deal with them one by one that progress becomes possible. When we do this we shall find that there are some things in the inheritance of the past with which we are in sympathy and others with which we differ; and this attitude of discrimination will go far to make cooperation possible in the things on which we agree.

What is true in the field of religion is equally true in the field of education. Here, too, we find a tendency on the part of those who have broken with one dogma to set up another in its place. You hear people talking of the lecture method as outgrown and pleading for project and experiment as a substitute as if the two were inconsistent, when every good teacher knows that if you are going to have a really effective education, you must use both methods, each for what it is best fitted to do and each in its proper place.

What we need in all these matters is a really open mind, a mind that is ready to learn from every one who has anything to teach, whatever the century in which he lives or the label that he bears. We wish to know what those who have gone before us have taught and believed not in order that we may impose their views upon our children but in order that we may give them an intelligent basis on

which they can make up their own minds as to what they will believe and do.

What we need to do as an Association is, as far as possible, to discover what are the points in which at the present time effective cooperation in religious education is practicable and to concentrate our energy on those points, while at the same time we carry on experiments in the fields in which it is not yet possible for us to do this.

In order to accomplish this double purpose of common action and common study we shall need a more effective plan of organization than we now have. It is futile to suppose that by bringing together a certain number of people for an annual discussion you can get very far. If discussion is to be really fruitful it must be going on all through the year. Our work as an Association must be in part to define issues and in part to organize groups for their study. As their study progresses we must gather the leaders together to exchange views on the results which have been reached up to date and on the questions which are still unsolved. As our experience grows and our studies multiply we shall find our conventions yielding more and more fruitful results, since they will be dealing with a body of ordered experiences directed to questions on which our thoughts have been working through the year and on which, therefore, it will be possible for us to report definite progress.

May I in conclusion say that for this at least we can be thankful, that we have come to realize more clearly than before that we are facing a deep seated need, namely, the need of mobilizing all the forces of the community for moral and religious education; and the fact that our study has uncovered so wide an area of ignorance and uncertainty is in itself no reason for discouragement. On the contrary, it is a challenge for which we ought to be thankful as we turn our faces to the future and with a good heart go forward.

AFFILIATED ORGANIZATIONS

Association of Professional Religious Educators Majoring in Local Fields

MIRIAM HEERMANS

THIS is an organization within the membership of the R. E. A. It includes men and women who are engaged as weekday church school workers, directors of religious education, and others professionally engaged in local churches. Any person interested in these problems was invited to attend the sessions which met on Wednesday just prior to the opening of the convention proper.

PROGRAM

- 9:30—Reports of outstanding experiments dealing with the church as a community educational institution. 15 minute presentations of actual conditions by:
Willard M. Wickizer, Director of Religious Education, University Church of Christ, Des Moines, Iowa.
Linden S. Dodson, Director of Religious Education, Plymouth Church of Shaker Heights, Cleveland, Ohio.
John R. Lyons, Minister of Education, The Claremont Church, Claremont, California.
Discussion.
- 12:30—Luncheon and Business meeting.
- 2:00—Interpretations and criticisms of these experiments in the light of the total community situation:

philosophy, methods, outcomes, next steps. 15 minute presentations by:

Miriam Chalmers, Director of Religious Education, The Third Presbyterian Church, Rochester, New York.

Rev. Gladstone Finney, Minister of Education, Fairmount Presbyterian Church, Cleveland Heights, Ohio.

Discussion.

- 4:30—Trip of inspection to educational plant of University Church of Christ, Twenty-fifth and University Ave., Des Moines. (In charge of Willard M. Wickizer, Director of Religious Education, same church.)
- 6:00—Dinner meeting. Broadening concepts of the religious worker's task. A frank facing of impending changes in philosophy and organization.
Professor J. M. Artman, General Secretary, Religious Education Association, Chicago.

SUMMARY OF THE SESSIONS

Mr. Dodson reported a piece of fine cooperative work on the part of twelve directors of religious education in Cleveland, Ohio. They have divided them-

selves into groups and meet once a month to study and report on "materials and areas of experience, with the idea of enriching the program of worship and instruction." An entire afternoon is given to the reports and a discussion of them. Not all of the groups have as yet reported, but the findings as far as they have gone would indicate that the effort is proving worth while. Genetic psychology, principles and objectives of curriculum construction, activities of age groups and rating scale for materials are the lines along which they are working.

Mr. Wickizer brought up some of the problems connected with the proper use of a modern educational plant—expense, scarcity of leadership, type of activities, whether they should all be religiously motivated, and difficulties in the way of attracting large numbers of people.

Mr. Lyons told of the splendid community cooperation in Claremont, California, where one church ministers to thirty-five denominations. Organizations outside the church, such as the Kiwanis Club, the American Legion, and the Boy Scouts cooperate in putting over the boys' program. This, and many other activities, have become community responsibilities, using the church facilities. A summer camp program, adult classes, night school classes, Americanization classes, a Sunday evening forum, and all kinds of clubs are also sponsored by this church. Mr. Lyons stated that it is their purpose to serve the community and they are willing for other agencies to use their building and acknowledge their contribution to the church's program.

A general discussion followed, with many experiments reported from different churches and different parts of the country—mental hygiene, Boy Scout ceremonies, home visitation to determine experiences of boys and girls as basis for curriculum, the religious education program in the Mormon Church, athletic

programs, camps, and other outdoor possibilities. One outstanding contribution came from Tennessee, where a minister, who is serving a four-point circuit, surveyed his community and found such a lack of sanitation, such unwholesome home conditions, and so much sickness that he expanded his circuit to cover seven points, where he now holds week-day classes in religious education and also classes in health. So successful has he been that the high school has requested similar classes in health and sex hygiene.

The afternoon session was given over to a discussion of the reports of the morning. Miss Chalmers stressed the need for study of what other agencies are doing and of making sure of our own functions as religious educators. Possibly we have too many activities. What shall we eliminate?

Mr. Finney defined worship as "attention to a reality in an attitude of hope, faith, and affection." The church must help people to worship, to an awareness of God, and to a prayerful, seeking attitude.

Mr. McKendry of Oak Park, and Mr. Yapple of Detroit, spoke of work being done in the public schools which correlates intimately with the church's program of character education. The necessity for reality in experience, good example on the part of the adult church and its members, openmindedness and faith on the part of the teacher, and the continued practice of sound educational principles were other points of emphasis.

The entire session was one of friendly interchange of ideas, and, although some may have felt that the discussion "did not arrive," on the whole it demonstrated that the directors and other educators are searching honestly and intelligently for the best means of character education for the groups for which they are responsible.

Professional Workers With Boys

ROY SORENSON AND A. J. GREGG

FOR SEVERAL YEARS boys' workers, who have participated in local fellowship with other workers among youth in schools, churches, settlements, and other social agencies, have been looking for a time when a national meeting could be held around the Religious Education Association convention. This year it became possible. Professional workers with youth from universities, seminaries, Young Men's Christian Associations, schools, churches, Boy Scouts, boys' clubs, and settlements, held a conference.

The purpose of those who have been responsible for establishing this section of the Religious Education Association is to carry on over a period of years exchanges of experience under the auspices of an agency interested in character building. This exchange of experience, it is hoped, will lead to better understanding between agencies, better understanding of religious education processes, better understanding of what it might be possible for boys' work agencies to do together both in local communities and within organization units at state, regional, and national levels.

An opening paper, prepared by Mr. W. R. Boorman of the Federated Boys' Clubs, gave rise to a series of questions which were summarized under three main topics which in turn became the program for the day's sessions:

1. How do boys' work agencies become a part of the life of a community?
2. What groupings make up the community from the point of view of influencing the boy—to what extent should and do boys' work agencies work with these groupings?
3. How may better understandings and

relationships be worked out between boys' work agencies themselves and community forces?

The opening discussion of the conference dealt with the policies of boys' work agencies in their efforts to occupy their field. It was generally conceded that policies were based upon promotive efforts around fairly well standardized ideas of what each agency was, or around fairly well standardized equipment or programs or organizational units.

There were, however, quite a variety of ways by which these nationally organized agencies projected themselves into local communities. These ranged on a scale from success in entry due to the efforts or gifts of one man to successful entry after a community wide discussion of what the agency might do if it became organized within the community. Entry through contagion of advertising among boys or from one boy arousing the interests of a group of boys was common. Entry through boys' work committees of civic and luncheon clubs was frequent. Entry through efforts of laymen or boys from one city upon a neighboring community was reported.

After thorough discussion there was general agreement that the more thoroughly the forces in the community, which were already at work in the area into which an incoming agency wished to make entry, were taken into account in the moves preceding entry, the better were the results. A case was reported in which school people, civic and playground movements, ministers, religious educators, in churches, juvenile court and truancy officers, women's clubs and parent-teacher groups, were asked to discuss what the agency proposing entry

should do. While this was admittedly good promotion, it was also cited as being more acceptable to the community, for it gave opportunity for all adverse circumstances to be considered on the basis of their inherent merit.

The points at which there was confusion and diversity of belief were around such question as to what weight should be given to the desire of a group of boys to become members of, or participants in, an agency in comparison to the weight given to adult groups adverse to the entry of an agency. Should national boys' work agencies strive to enter a community through the easy door of ready money of one or several rich men? How can the thoughtful, constructive, guiding personalities within the community exercise a power equal to their knowledge and equal to the rich man's purse in all discussion of whether or not an agency should work within a community? What sized community can support three boys' work agencies? How can the presence of two boys' work agencies in a small community of 5,000 be justified?

There was agreement that the needs of the community were to be met whether they were surveyed before entry by the agency concerned or by community forces as they faced the request of an agency for entry—the primacy of community needs and interests were set up and the standard of practices of agencies were made secondary.

The need for some cooperative method of clearing between agencies before entry into a community was also affirmed. The possibility of universities bringing a human engineering skill to bear upon a community facing a complexity of agencies was suggested.

The summary of the opening discussion admitted the dependence upon promotional methods and the present policies based upon promotion. The bad outcomes of the promotive policy seem to be minimized when a community is helped

to study itself and then make its decision.

The fact of the presence in the community of men and boys who desire the entry of a new organization may be entirely due to the contagious spread of belief in that agency, but that fact ought not to relieve the agency representative or the local group of men or boys from making every effort to win the support of the community to the entry of the agency they so much desire.

Competition between agencies for entry into a community may be cut down through the unbiased study of social engineers from nearby universities, combinations of agency services in small fields, and community councils of character building agencies.

Having entered a community, an agency should measure its continuity and acceptability by the extent to which it is able to adjust itself and its service continuously and progressively to the ever changing life and needs within the community.

The discussion of the second issue began around the query as to whether these boys' work agencies were interested in character or the contrivance of a series of standard activities. The importance of social groupings and forces in the making of character and the seldomness of working relations between boys' work agencies and these social forces were contrasted.

Boys' work agencies which did not work with social and natural groups were appraised as being in danger of two errors. They might so work with the individual as to withdraw him completely from his social grouping and contacts. Or some agencies might set up artificial groupings so apart from the habit forming groups that there is little chance of carry over of influence from one to the other. The possibilities of character formation are greatly cut down whenever this is so.

It was considered possible to use the

groupings under the auspices of boys' work agencies as a means of helping boys to consider carefully the values inherent in their everyday contacts and to choose from them those which have the largest character making possibilities. Some interesting examples of camps and conferences which accomplished such results were described. Such use would increase the possibility of the agency affecting the social groupings which were forming the characters of boys.

This necessity for all agencies within the community to work with the habit forming groups and factors in boy life was thoroughly emphasized. The difficulty in adjustments which this idea puts upon agencies running institutional features was clearly seen. It seemed to be as true for the church as it was for the boys' club and the Young Men's Christian Association.

A fairly strong case was made, however, for putting the institutions of the Federated Boys' Clubs and some Association buildings within or close by the areas from which come the largest amount of juvenile delinquency. The constructive character of the work of such agencies in such situations was attested from several studies.

Some in the group believed that the remedial power of the contacts and new groupings under the auspices of a boys' work agency were of such worth as to warrant these more artificial groupings being set up as counter environments to those in which boys from a congested neighborhood lived. This was admitted by some, but challenged by those who believed that it might prevent actual changes

in housing and social situations themselves.

An interesting discussion took place around the different aspects of the community from the point of view of the boy in contrast to the point of view of the adult. Several fathers in the group described the variety of groupings in which their boys were participating in their church, school, neighborhood, fraternity, agency, and social contacts. The forces which were operating in these contacts and boy communities seemed somewhat divorced from the adult community. The desirability of seeing how closely these contacts were under the control of adults and of measuring the results of these contacts in boy character was affirmed. Obviously, no clear condition as to the worth of these groupings in the formation of the character of boy personality can be drawn until better ways of measuring these results are available.

A fellowship dinner gave opportunity for an exchange between agencies as to what were actually present trends and policies as a representative from each agency presented his case.

The general conclusion seems to be that the Religious Education Association convention furnished a non-coercive medium, the atmosphere of truth seeking and character formation, and supplementary resources needed to make further meetings of this section of workers with boys most promising. The better preparation of papers, the better selection of topics for discussion, and a more carefully chosen list of representatives from interested agencies were mentioned as areas in which future progress seemed both desirable and possible.

RECENT BOOKS

AUTHORS OF BOOK REVIEWS

Martin I. Foss is Director of the School of Physical Education, Y. M. C. A. College, Chicago. *J. A. Jacobs* is Associate Secretary of the Religious Education Association. *L. L. Leftwich* is Dean of Men at Texas Christian University. *Theodore F. Lentz* is Professor of Education at Washington University. *Selby Vernon McCasland* is Professor of Biblical Literature at Goucher College. *William V. Roosa* is Professor of Old Testament at Culver Stockton College. *Mirth W. Sherer* is Professor of Education at Texas Christian University. *Ralph E. Wager* is Dean of Emory University.

CHAPIN, F. STUART, AND MEHUS, O. MYKING, *Extra-Curricular Activities at the University of Minnesota. (Minnesota, 1929, 140 pages, \$2.00.)*

This report presents a "mass of complicated statistical data" resulting from a survey of 10,000 students engaging in some 300 different extra-curricular activities. The method of survey is by questionnaire. Sixty-five per cent of the students returned the questionnaires. One thousand alumni were also circularized.

The major purpose of the study was to survey the major facts of activity participation. Techniques for measuring outcomes of such participation were not available, but some tentative findings are listed.

University groups appear much more active than other population groups of equal size. The activity is not well distributed among the students. Senior college students are more active than Junior college students. This may be due to selection or to training. Women are more active than men. There is no negative correlation between extra-curricular activity and academic success. There is considerable positive correlation between extra-curricular activity in college and social and civic activity after college. The final conclusion is that the data "seem to point to the fact of social and educational values inhering in and accruing from extra-curricular activities."—*Theo. F. Lentz, Jr.*

CRAWFORD, ALBERT B., *Incentives to Study. (Yale, 1929, 194 pages, \$5.00.)*

This survey of student opinion and statistical data compiled from questionnaires filled in by

voluntary co-operation of one-half the Yale College enrollment (1926) adds a worthy chapter to the self-survey movement of American colleges. Dartmouth and Purdue students led the way and now we all follow—but Yale avoids the usual haste and some of the misdirected efforts seen in the earlier survey reports.

The value of the questionnaire method is clearly seen in this survey. It gives general tendencies, gross scores, helpful indications (This is all that we should expect from it). Consequently, its use in discovering attitudes, subtle emotional data, and the more significant factors of student psychology is practically negligible. And in the use of such a title as *Incentives to Study*, we are disappointed to find that the questionnaire method was not reinforced by the more accurate and reliable techniques for discovering student attitudes.

The strength of the survey lies in the co-operative quest on the part of college undergraduates, through group thinking and personal investigation, to look critically at this thing called "college education" and pass fair judgment upon it. The results verify our hopes in the integrity and trustworthiness of youth. American college education will never come to a wholesome maturity without a progressive "putting away of childish things," and the self-analysis survey techniques are the most hopeful health giving ray in our educational dawn.

For those adventurous college administrators, faculties, and students bodies, this book is very illuminating and stimulating. It sets a new stride in college surveys measured by the amount of detail given and an attractive artistic presentation. For college counsellors, the book belongs to the indispensable ten-foot shelf. Its greatest contribution, however, is in (1) the demonstration of student participation as a fundamental factor of educational vision; (2) the study of the most significant problem affecting college education, i. e., the motivation of undergraduates.—*L. L. Leftwich.*

CRAWFORD, CLAUDE C., *The Technique of Study. (Houghton-Mifflin, 1928, 353 pages.)*

This is one of the many books published within the last few years aiming to supply the student with particularized information concerning the very wide range of adjustments necessary to effective academic accomplishment. This one, however, differs from many others

in that it covers a wider range of activities, including such as: the selection of courses, taking notes, listening to lectures, using textbooks, memorizing, thinking, using the library, preparing papers, reviewing, taking tests, and doing laboratory work.

It is very clear that with respect to each of these, many valuable suggestions can be given to a young student who has passed through his educational experience without definite guidance in the formation of his habits. Every chapter in the book should prove to be helpful to any young student, and likewise to many a teacher. Much of the material is more or less commonplace and self-evident. On the other hand, a wealth of suggestions is supplied, so that it is pretty certain that some of them may be found of value. The book is written in an attractive and somewhat informal style which makes it easy to read. Each point, however, is located in a well organized matrix of related material.

A comment may here be justifiable.

One should guard oneself against the conviction that learning facts in order to take courses and pass examinations, and the like, is the end of education. One might so regard it were one to rest upon the implications of books having to do with "how to study." It is to be hoped that someone will present these effective adjustments as elements in a well formed character, and not merely as a means to the end of being promoted or graduated. It is all too evident to one familiar with the attitudes of students (and some teachers) that academic success is an end in itself. When so, it too often ends there. A larger outlook is much needed. Books stimulating to better study habits may, properly used, become effective tools in shaping character. This is a good one.—*Ralph E. Wager.*

DEAM, THOMAS M., AND BEAR, OLIVE M.,
Socializing the Pupil Through Extra-Curricular Activities. (Sanborn, 1928, 262 pages, \$1.76.)

This treatise relates to the secondary school. The most stimulating notion in it is in the foreword by W. C. Reavis, to the effect that "Extra-curricular" literature overemphasizes the "what," the "when," and the "how," to the neglect of the "why." The authors hope to point out that the values in extra-curricular experiences are only partially realized and rest at best upon random opinions gathered here and there from the literature. The book is readable, not pedantic, in spots crisp. It will furnish the reader new to the field many interesting facts and ideas as a starting point for further reflections. The point of view is in part mildly liberal and in part distinctly conservative. While agreeing with the notion that high school athletics is sick and needs a doctor, there is not the slightest suggestion of doing away with the spectator aspect. The evil of grades seems to be accepted. The orthodox doctrine that the extra-curricular should be

subordinate to the curricular is in one place challenged and in another accepted.

The discussion is classified according to "eight types of activities: special interest clubs, pupil participation in school administration, interscholastic activities, honor awards, school and community enterprises, social welfare agencies, purely social activities, and direct and indirect training in morals and manners." The logic of this classification falls down in the last type of activity if we think, as we must, of manners and morals as an end and not an activity, and moreover as an end to be achieved in all the other activities listed. The author seems to lean strongly to the direct method of moral education which apparently takes it out of the realm of extra-curricular.

There is no attempt to define the authors' concept of "socializing." In the chapter on honor awards much space is given to the prob-

JESUS OF NAZARETH

By Bishop Charles Gore

A simple modern comment on Mark and Luke that will help men and women better to understand those two short stories. Though one of the most learned of theologians, Dr. Gore has written plainly, as for those not learned, and yet accurately, as for the critical.

"Dr. Gore 'keeps to the evidence,' but he never hesitates to express his own convictions. . . . This gives his book vigour and warmth."

London Times
\$1.00

Two more books
about Jesus
and today's problems

CHRIST AND MODERN EDUCATION

By Canon Charles E. Raven

This book is unique in asserting that the teaching of Jesus is at one with the best educational psychology today. Jesus' own methods suggest the aim and scope, the methods, the technique, and the grading of religious education.

\$1.75

HENRY HOLT AND COMPANY
Incorporated
1 PARK AVENUE
NEW YORK

lem of promoting scholarship upon the apparent assumption that high "scholarship" is *per se* a social phenomenon regardless of the motivation used in producing it.

The authors present a splendid topical bibliography.—*Theo. F. Lentz, Jr.*

EISELEN, FREDERICK CARL, LEWIS, EDWIN and DOWNEY, DAVID G., *The Abingdon Bible Commentary*. (Abingdon, 1929, 1,452 pages, \$5.00.)

The editors of this commentary have availed themselves of many of the best known biblical scholars of the present generation, in an attempt to place in the hands of the intelligent English reader the recognized fruits of biblical scholarship. The result is the most satisfactory work of the kind with which I am acquainted. The excess baggage which fills most commentaries has been very happily eliminated in this case, and each writer is required to cover his ground in the most concise and comprehensible fashion possible; it is amazing how much even professors can say in a few words, when there is no other alternative!

The intellectual level for which this commentary is intended is the intelligent layman; but it is ideal for the Bible teacher, the minister, and also for convenient reference even by the specialist in biblical studies.

The organization of the commentary contains 80 pages of general articles on the Bible as a whole, 110 pages on specific problems of the Old Testament, and 105 pages of critical aspects of the New Testament. These special articles include such topics as "The Bible—a Library of Religion," "The Use of the Bible in preaching," "The Old Testament in the Light of Archaeology," "The Religious Development of the Intertestamental Period," "The Historical and Religious Background of the Early Christian Movement." And the commentaries on the several books are clearly and well written.

It is inevitable, of course, that there would be more or less unevenness and divergence of points of view in a cooperative work involving so many scholars, but the degree of unity in method and point of view here attained is an unusual tribute to constructive results and to consensus on the major problems of biblical criticism at the present time. Guarantee of the quality of the work is such names as Case, Driver, Moffatt, Price, Eiselen, etc. And in spite of its immense range and size, the printers have done their job so well that the volume is attractive in appearance and convenient to use. I am glad to say a good word for such a good book.—*Selby Vernon McCasland.*

HANMER, LEE F., *Public Recreation. Regional Survey of New York and its Environs, Volume V.* (Russell Sage, 1929, 256 pages.)

As labor saving devices increase and competition of all sorts increases, opportunities for relaxation must increase in proportion, or we shall have a short lived nation of neurasthenics.

The human body must relax, and particularly must the mind have diversion if it is effectively to serve its owner.

Lawmakers will be slow to expend the money of their constituency unless they are made to understand that certain investments are imperative, and that, among other values, money expended for public recreation brings large returns.

Mr. Hanmer has shown how America's leading city is seeking all too tardily to provide recreational facilities for its people. This volume will be useful to those who believe that the municipality, rather than men of questionable reputation, should provide facilities for recreation.—*Martin I. Foss.*

JORDAN, RIVERDA H., *Extra Classroom Activities*. (Crowell, 1928, 300 pages, \$2.50.)

A restatement of the effects of the new aim of education upon organization and methods is found in *Extra Classroom Activities*. Appreciative of the all significant principle of self-activity, the work is developed to show ways and means of increasing student participation.

Undue emphasis upon *extra* may defeat the essential purpose of the idea. A closer correlation with curricular work is the goal to be sought. If school rooms are actually to become "social laboratories," the gap between curricular and extra, or class and extra, must gradually

Spend Six Weeks This Summer at Union Theological Seminary

SUMMER SESSION

in cooperation with Columbia
University

July 8 to August 16, 1929

Courses in Old and New Testament, Methods of Bible Study and Teaching, Psychology applied to Character Development, Problems of Religious Work With Students, Philosophy of Religion, Christian Ethics, Preparation and Criticism of Sermons, Work of the Ministry, Modern Missions, Church and Social Work.

The Faculty. For part time, President Coffin, Drs. Fosdick, Fitch, Tweedy, Wieman, W. T. Brown, Reed. For full time, Profs. Frame, Fleming, Dahl, Niebuhr, Curry, Elliott, Van Dusen.

For Course of Study and other information apply to The Registrar of the Seminary, 3041 Broadway, New York City.

**The Eighth Annual Conference of City
Church Work**
June 18 to 23, 1929

**The Ninth Annual Conference for Ministers
and Other Religious Workers**
June 24 to July 5

Attractive programs, distinguished lecturers. For full information apply to Prof. Gaylord S. White, Director, 3041 Broadway, New York City.

disappear. The values of such activities as student government organizations will be more nearly realized by the elementary child if made an integral part of his daily school routine. Government organizations usually function well for short periods and then leave the heavy load of machinery to fall—an impediment to later endeavors. The finest goal, rational self-control, is more surely gained indirectly.

Dramatics in the form of "plays" is to be strongly discouraged. Some criticisms are recognized and answered, but account is not taken of the results of participation of non-professionals—frequently undesirable attitudes and suggestions. The adolescent suffers more than would the younger child.

Admission of the difficulty in distinguishing the extra-curricular from curricular is recognition of the approach of that desirable integration of all phases of student activity which should accomplish modern aims.—*Mirth W. Sherer.*

VINSON, ROBERT E., *The Cleveland Conference for Educational Cooperation. (Cleveland Conference for Educational Cooperation, 11105 Euclid Ave., 1929, 157 pages, \$0.50.)*

The proceedings of the 1928 Cleveland Conference for Educational Cooperation is more than a mere collection of committee reports. It describes one of the most significant experiments in America in the field of inter-institutional cooperation and correlation. It is published not with any sense of finality or even to "inform," but rather to provoke thought, stimulate discussion, and elicit friendly exchange of ideas from other communities.

The methods and objectives of this conference are excellently set forth in the foreword: "The Cleveland Conference is what its name indicates. It is an educational clearing house, a place where its members may confer and where the effort may be made to discover the educational and cultural needs of the community as a whole, the part which each of the associated institutions has in meeting these needs, and the extent to which these institutions as a group are rendering the service called for, the amount of duplicated effort, and the opportunities that, singly or collectively, are being neglected. The Conference is unofficial, without authority, and in no way interferes with the activities or the independence of its members. Such authority as it has, and, incidentally, this authority has become considerable, has been derived from its united study of individual institutional activity and from the suggestion of projects through which its members may by cooperation reduce expense and otherwise become more effective."

In organization the directors have made the idea of "conference for cooperation" central. Eighteen major institutions, such as the Y. M. C. A., Western Reserve University, Cleveland Museum of Natural History, the Adult Education Association are represented in the conference. The head of each participating institu-

TWO MONOGRAPHS FOR RELIGIOUS EDUCATORS

*Testing the Knowledge of Right
and Wrong*

By Hugh Hartshorne, Mark A.
May, and others

The six sections which comprise this monograph were first published as separate articles in *Religious Education*. Brought together and unified in this volume, they form a study which should be placed in every college and university library, and on the desk of every scientific investigator into problems of character formation. Professors Hartshorne and May are conducting the Character Education Inquiry at Teachers College, Columbia University. The present monograph reports one phase of that inquiry. Price \$0.75.

Undergraduate Instruction in Religious Education in the United States

A Cooperative Survey by Walker
M. Alderton, Mary W. Clapp,
John B. Hanna, Paul M. Limbert,
Ruth E. Murphy, Katharine L.
Richards, and others

A survey group in Columbia University, aided by the counsel of Professors George A. Coe and Adelaide T. Case, studied the actual status of religious education in American colleges. While the data were assembled primarily to discover the status of courses and departments of religious education, the report contains a concrete, circumstantial, and analytic presentation in vivid terms of the pressing problems of higher education in our country. Price \$1.00.

ORDER FROM

The Religious Education Association
308 North Michigan Avenue, Chicago

tion is a member of the central conference. The group conference is further divided into working committees which plan their work and clear it through a larger seminar group. It is interesting to note that in the list of participating institutions mentioned in the "organization chart," the churches have no representation. This is a serious commentary on the churches of Cleveland, if they consider themselves to be an integral part of a cooperative educational program.

The report of this experiment is worth careful study by any one interested either in the theory of institutional cooperation or in the method of getting the work done. It would make interesting material for class discussion.—J. A. Jacobs.

WEINEL, HEINRICH, AND MOEHLMAN, CONRAD HENRY, *Sayings of Jesus*. (Privately printed, 1928, 90 pages, \$0.50.)

In this interesting little volume Professor

Moehlman has given an abridged and rearranged edition of Professor Weinell's earlier work. The sayings of Jesus taken from the four Gospels are arranged topically under such themes as "Jesus' Interpretation of Himself and His Mission," "Jesus' Estimate of Man," "Jesus' Attitude Toward Society," etc. Each chapter is further divided into subtopics with pertinent paragraphs of quotations in each. Footnotes give the Gospel references without interrupting the continuity of the passages. Moffatt's translation is used throughout.

Such a compilation is useful for bringing together significant teachings of Jesus, but it needs to be used with great care. It may very easily lead to an interpretation of Jesus' ideals in a vacuum, apart from their historical setting. It may also encourage an indiscriminate use of the sources, which overlooks the important differences in attitudes, purposes, and interests of the various Gospel writers.—William V. Roosa.

Briefer Mention

BAKER, HORACE C., *Contemporary American Poets*. (Stratford, 1928, 282 pages.)

Here is something unusual in anthologies. It is a splendid cross section of American poetry. The beautiful format and the stimulating prelude prepare the reader for a spiritual refreshing which is certain to follow from a perusal of the contents. There are very few poor selections in the book. The volume begins with poems of youth and spring and closes with a remarkable array of poems giving a religious interpretation to the phenomena of modern life. The author, while fully appreciating the poetry of the past, has pointed out the prophets of today in such manner as to prove that the creators are not all dead.

BARNES, HARRY ELMER, *Living in the Twentieth Century*. (Macmillan, 1929, 391 pages, \$3.50.)

The author has drawn upon a tremendous amount of historical, social, economic, and scientific knowledge in presenting this summary of the past as a basis for understanding the present conditions of living. He has something of Gibbon's ability to marshal his facts in an impressive manner, but far surpasses Gibbon in his inability to comprehend the philosophical causes behind his facts, especially those that deal with spiritual and religious influences.

FURLONG, PHILIP J., AND SMITH, JOSEPH F., *America*. (William H. Sadler, N. Y., 1928, 625 pages, \$3.00.)

A text book for the upper years of the elementary grades in parochial or private schools. The book covers in survey fashion the entire story of the development of the North American continent from the fifteenth century to the present time. The authors are to be

commended for the splendid manner in which they humanize otherwise dry facts by playing up dominant personalities who carried significant roles in the development of the nation. The book is beautifully illustrated. For the purpose for which it was intended it is a most admirable contribution.

HOLT, HAROLD, *Building the City of God*. (Morehouse, 1929, 131 pages, \$1.15.)

This book has been written primarily for study and discussion groups on the subject of social service. It is somewhat over named, as there are many other necessary elements in addition to social service that enter into the building of the City of God.

However, the book does have for social service the ideal that if applied properly it must change its method from the remedial, as it has been in the past, to the preventive, as it undoubtedly must come to be in the future. In the new method, where preventive measures are applied, education in its physical, social, intellectual, and moral phases must of necessity be employed in order to reach the desired goal.

INGRAHAM, W. H., *The Ten Rules*. (Welsh Pub. Co., 1928, 20 pages, \$0.10.)

A theological exposition of a series of Scriptural passages in terms of every day work.

MATHEWS, BASIL, *Roads to the City of God*. (International Missionary Council, 1928, 115 pages, \$0.25.)

A critical, humanized interpretation of the International Missionary Conference held in Jerusalem in 1928. A valuable text for those interested in understanding the significance of this great conference or the trends and shifts of modern missionary education.

MEREDITH, FLORENCE L., *The Health of Youth.* (Blakiston's, 1928, 535 pages.)

Health is far more than the absence of disease. It gives the possessor positive energy absolutely essential if he would be useful to society. Dr. Meredith has written a very readable and suggestive book giving exceedingly helpful suggestions on healthful living. The summary at the end of each chapter helps to fix the subject matter in the mind. The author aims particularly to reach the youth and seeks to stimulate in the readers a desire not so much for knowledge as to adopt right living habits.

MORRIS, JOSEPH AND ADAMS, ST. CLAIR, *Facing Forward.* (George Sully & Co., 1928, 257 pages, \$1.50.)

"Facing Forward," "Silver Linings," "The Light of the World," "It Can Be Done"—these are the titles of four volumes by Morris and Adams. The poems in these books, for the most part at least, are poems of "the near by." They deal with the immediate and practical things of every day life. Obviously the compilers meant that they should be used to bring joy, courage, and sense of value involved in the so called commonplace and humdrum experience of daily living. There are pithy and striking poems from past and contemporary writers.

OLIVER, JOHN R., *Victim and Victor.* (Macmillan, 1929, 435 pages, \$2.50.)

This is a book of fiction, yet it presents certain trends and tendencies in religious education in a compelling way that a book of facts could not do. The central character, coming of a poor and partly disreputable family, had raised himself by his energy and intellect to the position of a priest in the Protestant Episcopal Church. Then came a stroke of ill fortune and a vicarious act to save the good name of a superior which led to his resignation from the priesthood. His intense longing to be restored shows very forcibly how deep had been the effect of his priestly training, and final peace came only with his restoration.

PALMER, LEON C., *The Religious Education of Adults.* (Morehouse, 1929, 115 pages, \$1.25.)

This is a very timely book on a subject that hitherto has been greatly neglected. We have been so interested in the religious education of children that we have overlooked or greatly slighted adults in their religious development.

This book sets forth some excellent principles and workable plans whereby we may cultivate the great undeveloped resources of adult life in a unified program of religious education. It is an answer to a very definite need and should have a very wide use.

PATTON, CORNELIUS H., *Foreign Missions Under Fire.* (Pilgrim, 1929, 180 pages, \$1.25.)

This is a very readable book, written in dialogue style, portraying some of the outstanding questions, problems, and criticisms of present day missionary work.

THEORY and PRACTICE in Religious Education

At

THE DIVINITY SCHOOL

of

The University of Chicago

I. Graduate courses leading to the A.M., D.B., Ph.D. degrees conducted by Theodore G. Soares, W. C. Bower, E. J. Chave.

Candidates for degrees in Religious Education, in addition to courses in their special field (which must include a practicum) must have taken at least six graduate biblical and theological courses given by members of the Divinity School Faculty.

II. Undergraduate courses conducted by members of the Divinity Faculty for students in the Colleges in Bible Study, Church History, Christian Theology and Religious Education.

III. Non-resident courses. Correspondence courses through the Home Study Department of the University for which credit is given within specific limits. Study and reading courses of the American Institute of Sacred Literature.

IV. Publications

"Constructive Studies"—a series of graded text books for religious education

"The Institute"

"The Journal of Religion."

Students registered in the Divinity School may elect one-third of their work in courses given by the Faculty of the Chicago Theological Seminary (Congregational).

For information apply to Shailer Mathews, Dean of the Divinity School, The University of Chicago.

The conviction one gets from reading this book is that big things are happening in the mission fields, and that it is absolutely necessary that we organize our home forces for the study of missions that we may not fail in our part of the onward going program of world Christianity through ignorance of the greatness of the task.

SMITH, HELEN N., AND COOPS, HELEN L., *Play Days.* (Barnes, 1928, 45 pages, \$0.75.)

While this little pamphlet is written for girls in high school and college it has certain values of a general nature. There are two points of value to the religious educator, namely, the idea of a "play day for the mass" in a program of recreation, and the further valuable suggestion that play rightly conducted provides opportunity for wholesome and satisfying social contact.

WOOD, H. G., *Why Mr. Bertrand Russell Is Not a Christian.* (S. C. M., 1928, 160 pages.)

It takes more thinking and deeper thinking to be a Christian than to be a sceptic. If Bertrand Russell's little essay *Why I Am Not a Christian* did nothing more than reveal to us the scintillating mind of H. G. Wood of Birmingham, we ought lastingly to thank Mr. Russell. One cannot read a page of Mr. Wood's book, *Why Mr. Bertrand Russell Is Not a Christian*, without being struck with the breadth of his knowledge and the depth of his understanding. Here is a book worth reading a second time.

HOME STUDY IN RELIGION

Outline Bible-Study Courses for
Individuals and Groups.

Reading Courses for Ministers
and laymen.

Circulating Library.

Correspondence Courses.

Modern Tract Literature.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

The University of Chicago—Chicago

Educational Pamphlets College Catalogues and Registers Books Privately Printed and Published

WE OFFER a special service to those who set high standards for their publications. Our unusually extensive resources enable you to publish your own books or the College Catalogue in a manner fitting educational standards. Together with many other quality periodicals, we print this magazine, **RELIGIOUS EDUCATION.**

Printing Products Corporation

Formerly ROGERS & HALL COMPANY

Polk and La Salle Streets
CHICAGO

